# Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

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## SERMON ON S. S. LESSON FOR APRIL 22.

### Saul Preaching Christ.—Acts 9: 19–31.

BY REV. D. E. MILLARD, MARSHALL, MICHIGAN.

In a previous lesson we had our attention directed to that wonderful event, the conversion of Saul of Tarsus, the persecutor of Christians. We now behold him a living witness of the power and truth of the Christian religion. Having recovered from his deep mental conflict, and partaken of food suitable to afford strength for the work he saw pressing upon him, he enters immediately upon his duty of serving Christ. Nor does he flee into other parts, but remains several days in Damascus, which was to have witnessed his rage against the Lord's disciples. (Verses 19, 20.) Here we have the strongest evidence of the genuineness of his conversion. He did not hesitate as to his duty, but was willing at once, in that city where the enemies of Christ were far more numerous than his friends, to avow his discipleship. He even went into the synagogues and proclaimed that Jesus was the Christ—the Messiah. No wonder the people were amazed, and said: "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" But this did not deter Saul. On the contrary (verse 22), it strengthened him in his purpose, and confirmed his belief in the truth of the Christian religion, and his moral strength increased also. His utterances were bold, positive, and clear. They were in direct opposition to his former views, and to the views of the Jews who heard him. As a result, his opposers were violently moved and agitated. They could not endure his strong and convincing arguments that Jesus of Nazareth was the true Messiah, and so they rose up against him, and manifested great rage, inciting the people to tumult. How sometimes, in like manner, do the enemies of Christ in our day resist the close and convincing arguments of God's faithful ministers. Unwilling to obey the truth, they become violently opposed to it, and even seek to incite others to rebellion. But some receive the truth into good and honest hearts, and this no doubt was the case under Saul's preaching at Damascus. They both heard and obeyed.

In the lesson under consideration several distinct periods of time are alluded to. The aim of Luke, the writer of this history, was not to give a full and continued series of events, but to record particular facts and circumstances under the direction of the Holy Spirit. He therefore often passes over large intervals between without notice. Hence, when (in the 23d verse) he says, "After that many days were fulfilled," he means to signify that considerable time had elapsed. Here is an interval which Luke has not filled up. But we are not left in the dark concerning it. We know from Paul's own declaration, in his Epistle to the Galatians (Gal. 1: 11–17), that he did not go up at once to Jerusalem. Neither did he tarry long in Damascus. But he went into Arabia, where, during three years, he was, in all probability, chiefly occupied by meditation and study, in preparing himself for the great work to which he had been called. "He was taught, not of man, nor by man, but by the revelation of Jesus Christ." Do we not see from this the importance of special preparation, by meditation and study, for the great work of the gospel ministry? If with his great zeal, talents, learning, and wonderful conversion, Saul deemed himself unfitted for the work of a public teacher until he had spent three years in the most careful preparation for the work, under the divine Master's instructions, or by revelation from him, who shall say: "If God calls a man to preach, let him do so without study?" It is quite probable that during his sojourn in Arabia, Saul occasionally visited Damascus. But of this we have no certain knowledge. At the end of three years, however, we find him here in the midst of danger, and with his life in peril. His peril arose from "the Jews, who took counsel to kill him." Instead of being convinced by what they had seen and heard, they were only enraged the more. They viewed him as an apostate, and "feared" him, for "they knew from his talents and zeal how likely he was to promote the cause of Jesus of Nazareth."

So malignant and determined were they that "they watched the gates day and night to kill him," and hence he was obliged to make his escape from Damascus. This he effected with difficulty, by the aid of the Christians, some of whom let him down in a basket from the window of a dwelling erected upon the outer wall of the city. And here I remark, as a victim of persecution and exposure to death, Saul was justified in his conduct. He simply acted in accordance with Christ's direction to his disciples: "When they persecute you in one city, flee ye into another." "But why," says one, "was he not miraculously delivered?" Why was it necessary that the disciples should resort to the above method to prevent Saul's capture by his enemies? The Lord has often delivered his servants in times of danger, and is continually able to deliver them by the exercise of his power. He, however, rarely resorts to miracles, and never needlessly. He did exercise his power in the case of the three Hebrew worthies in the fiery furnace, and of Daniel in the lion's den, but we can not see how he could have saved them without a miracle. A miracle also was called for to release Peter from prison, secured as he was, the night before his intended execution. But in Saul's case the deliverance could be effected by human means. They were therefore properly employed, and Providence only rendered them successful. There was no cowardice in his act. It was strategy. We read much about the spirit of the martyrs, and of a willingness to lay down one's life for his principles. There are times when it may be necessary for one to do this. But we are not to sacrifice our lives if we can preserve them consistently with a good conscience.

Christianity requires us to yield up our lives only when we can not avoid it without denying Christ or abandoning the principles of the religion we profess. Jesus himself eluded apprehension till he knew his hour was come. It is no evidence of courage, and much less of good judgment, that one rushes needlessly into danger.

Says Jay: "In the first age of Christianity we see zeal, but not without knowledge. There was nothing like fanaticism, or will-worship. It was enough for Christians to take up their cross when they found it in their way; they never went out of their way to find it any more than to escape it. They only suffered according to the will of God. It was only after the gospel began to be misunderstood and debased that voluntary penalties were deemed meritorious; that a rage for martyrdom prevailed; and that men gave their bodies to be burnt. Nevertheless, at the trumpet call of duty, we must obey, even if it leads to danger and to death—

"'For Jesus won the world through shame,
And beckons us the road.'"

Driven out of Damascus, Saul now turns his face toward Jerusalem. (Verses 26–28.) Three years have elapsed since he went forth from that city the accredited minister of Jewish vengeance. He now returns a changed, a converted man. "With a heart softened by sorrow, lowly, broken, and penitent he comes—no longer the minister of Jewish vengeance, but its object; preaching Christ and bitterly mourning over the infatuation of his past life." Immediately on his arrival he seeks not the high-priest and those with whom he had formerly been associated, but he seeks to join himself to the disciples, despised and persecuted though they were. Once he had hated them and endeavored to exterminate them from the earth; but now the world is not worthy of them. "He ranks them above princes and philosophers; in them all delight; and he deems it highest honor to have fellowship with them." How is it with us? Do we delight in the society of Christians above all others? Is it our joy to find them and to associate with them wherever we go? If so, then have we John's test, "We know that we have passed from death unto life, because we love the brethren." I. John 3: 14.

'But the disciples were all afraid of him;" and the reason is assigned, "they believed not that he was a disciple." It may seem strange that after the lapse of so long a time these disciples should still question Saul's sincerity and suppose him a pretender. They could not have doubted his sincerity and been "afraid" of him if they had been thoroughly conversant with his history during the three years that had intervened since his departure from the holy city.

In our day such ignorance would be about impossible. But when we consider that Damascus was one hundred and fifty miles from Jerusalem; that the modes of modern communication were not then known, and that the war raging between Herod Antipas and Aretas, King of Arabia, must have interrupted the communication throughout all that country, it will not seem very remarkable that all the apostles knew so little of the history of their former persecutor. The Christians in Jerusalem had no doubt heard of Saul's conversion, but they were not fully informed on the subject, and so still looked with suspicion upon him. Besides, it is not at all improbable that the unbelieving Jews maliciously and artfully represented him as acting the part of a deceiver.

But "Barnabas," who for some reason was more fully satisfied with Saul than were the others, "took him to the apostles and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." The testimony of Barnabas was satisfactory to the church, and Saul was fully admitted to their fellowship, "and was with them coming in and going out at Jerusalem."

Here a practical lesson may be learned. These first disciples of Christ were careful whom they admitted

[*Continued on page* 233]

### The Christian's Banner.

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Ps. 60: 4.

Hail, glorious banner of our God!
Hail, heavenly sheet so pure!
Our hearts conspire to praise his name
Who keeps thy folds secure.

The flags of mighty monarchs trail
Their silken folds in blood;
Relentless wars submerge them in
The sanguinary flood.

But thou art ever pure and fair,
Emblem of purity!
Let devastation sweep the earth—
It can not sully thee.

Successive generations see
Their standards pow'rless grow;
Each conquers others, but in turn
Is vanquished by a foe.

Not so with thee! thy potency
Six thousand years attest;
And now more nations thee adore
Than e'er another blest.

Old Israel, who in orient climes
Majestic temples reared,
Did, hallowed banner, thee adore,
Nor sword nor javelin feared.

Earth's greatest men have followed thee—
Philosophers and kings;
Nor would they ever thee betray
For all terrestrial things.

Nor life, nor vain celebrity,
Nor kingly pomp, nor fame,
Could them to thee make traitorous,—
For thee they loved e'en shame.

Let tyrants wage aggressive war,
Thy power to subvert;
But thou wilt live when tyrants' swords
Have all become inert.

And haughty infidelity
Will ever strive in vain
To rend thee, sacred ensign, or
Thy heavenly folds distain.

Float on o'er valleys, mountains, hills,—
O'er lands and seas afar,
Till man's benighted progeny
Shall see Hope's beaming star.

Already hast thou found a door
To China's ancient land,
And India and Japan unite
With thy redeemed band.

We'll follow on till ev'ry clime
Shall be to thee subdued—
Till all mankind shall know the truth,
And with it be imbued.

C. L. JACKSON.

Veedersburg, Indiana.

## BAPTISM.—(Third Discourse)

BY THOMAS ADDINGTON.

Text: "One Lord, one faith, one baptism." Eph. 4: 5.

This scripture is generally understood to teach that there is but one baptism connected with the gospel system; and as it is by the operation of the Holy Spirit that we are regenerated and born into the family of God; and as this operation of the Spirit is called a baptism, hence it is argued that this one baptism of the gospel is by the Spirit, and that the literal rite as administered in water belonged to the old dispensation, and was a part of the "law of carnal commandments contained in ordinances," which Christ "took out of the way, nailing it to the cross."

This epistle, you will observe, was written by Paul, and you will remember that the same apostle recognizes more than one baptism as connected with the principles of the gospel of Christ. Turn to Heb. 6: 1, 2, and you will read, "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptism, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." The marginal reading is, "Leaving the word of beginning of Christ."

Here you will observe that baptisms (more than one) are recognized as among the first principles of the gospel of Christ. I am aware that it is claimed that Paul differed from the other apostles on baptism; but I do not find this to be true. His preaching and practice on this, as on all other subjects, was identical with the other apostles. Neither was he inconsistent with himself—he did not write one thing to the Ephesians and the opposite to the Hebrews. There is no conflict between these two passages, when correctly understood.

There is one.....baptism.

1. Let us look at the context. He is exhorting them to union in Christ, to fellowship one with another, and that they should bear with one another in love. To enforce the necessity of such union, he reminds them that the church is one body (not over six hundred bodies); that they are all partakers of one Spirit (the Spirit of God); all called with one hope of their calling (salvation through Christ); all followers of one Lord; all hold one common faith; have all received the same baptism; and all worship the same God and Father of all, who is above all, and through all, and in all. It is simply a declaration that they have all received the same baptism. Not some in the name of one apostle, and some of another; but all in the name of the one Lord Jesus Christ.

The same thought is expressed in the first letter to the Corinthians. Division had crept into the church; some wanted to follow Paul, others Apollos, and others Peter. It was the same spirit which to day divides the people of God into so many hostile factions, and which seeks to build up the church on the opinions and doctrines of men. Paul condemns this. He tells them that they are carnal and walk as men; and in the fervor of his spirit he exclaims, "Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul?" And then he thanks God that he had baptized so few of them, "lest any man should say that I had baptized in my own name." His argument is that they were not baptized in the name of Paul, of Apollos, or of Cephas, but of Christ; and hence that they should cleave to Christ alone; that Paul, Apollos, and Cephas are only ministers (servants) by whom they had been brought to Christ. And he closes by saying, "All are yours, and ye are Christ's, and Christ is God's." In the same manner he tells the Ephesians that they should keep the unity of the Spirit in the bond of peace, as they are one body, with one Spirit, one hope, one Lord, one faith, one baptism, and all belong to one God and Father of all.

It is, as it was intended to be, a very strong argument in favor of the union of all Christians, and against all sectarian division and denominational strife. It clearly teaches that we should not cleave to any man, not even an inspired apostle, much less to a Luther, a Calvin, a Wesley, a Fox, or Penn, or a Campbell, and try to build up a church on them, but that we should all stand on the one foundation of the prophets and the apostles, Jesus Christ being the chief corner-stone. But it certainly was not intended to contradict the general tenor of the New Testament throughout, and to teach that there is but one thing connected with the gospel which is called baptism.

2. We showed in our former articles that literal baptism was immersion, or dipping in water, and that all others are figurative; that the commission enjoined literal baptism; that the apostles preached and practiced it throughout their ministry; that it was practiced in all the apostolic churches. It follows that the "one baptism" of the text is the same literal rite.

PAUL IN HARMONY WITH THE OTHER APOSTLES.

We have said that it is claimed that Paul differed from the other apostles on baptism. This claim, if true, would destroy at once the harmony of the gospel; and as two conflicting theories can not both be true, either he or they would teach false doctrine. In order, then, to disprove baptism, its opponents are constrained to array the sacred writers against each other, thus virtually rejecting a part of the word of God. Had we not better reject all opinions which do not harmonize fully with the sacred Scriptures in all their teachings?

But suppose it were true—then who shall we follow? Do not all speak with the same authority? I thank God that Paul, Apollos, and Cephas are all one in Christ.

We propose now to examine the leading texts relied on to prove that Paul rejected the ordinances.

First: "I thank God that I baptized none of you but Crispus and Gaius.....And I also baptized the household of Stephanas: besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel." I. Cor. 1: 14, 16, 17.

We have already seen that this language was used with reference to the division at Corinth. He did not want a sect of Paulites, there or anywhere else; and as they were divided on Paul, Apollos, and Cephas, he was thankful that so few had been baptized by himself lest any man should say that he had baptized in his own name.

We will say further that all the church at Corinth had been baptized. Read the 13th verse: "Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul?" That is, consider now, in what name were you baptized? Was it not in the name of Christ? But how could he make this appeal if they had never been baptized? Remember he is reproving them for their divisions, and urging them to union in Christ, and in this connection he appeals to their baptism, not in the name of Paul but of Christ. Is not this virtually saying that they had all been baptized?

Again: he says that he had baptized Crispus and Gaius and the household of Stephanas:—say a half dozen persons, less or more—and besides that he is not sure whether he baptized any others. Is not that a strange way to show that he is opposed to the ordinance? Were I to say to you, "Brethren, I don't believe in baptism; in all my preaching here at Farmland I am not sure that I ever baptized over half a dozen persons, though many more were baptized under my preaching. True, I never refused when called on, and should not if the number had been much greater than it was. Yet I don't believe in it"—would those who oppose the ordinance receive me into their fellowship? Would they cite me as a champion of their cause? But "a drowning man will catch at a straw;" and when the opinions which have been interwoven into the very web of our being by the hand of tradition have no foundation in the word of God, it is natural for us to make the most of everything which can be construed so as to seem to favor them.

Though Paul had baptized so few at Corinth, yet there were many others who had been baptized there under his ministry and in his presence. Paul, Silas, and Timotheus, with Aquila and Priscilla, were together. When the Jews would no longer hear him he went into the house of Justus, where Crispus, the chief ruler of the synagogue, believed, "and many of the Corinthians hearing, believed, and were baptized" (Acts 18). This was Paul's preaching that they heard, and believing which, caused them to be baptized. What one of the five ministers present administered the ordinance, or whether they each did their proportionate part, is of no consequence; all who believed were baptized, and they were led to it by the preaching of Paul, which would hardly be true if he were opposed to the ordinance.

But he says, "Christ sent me not to baptize." Do you infer from this, my dear brethren, that Christ had given him no authority to baptize? If so, he very often transcended the bounds of his mission, as it would seem that he baptized Lydia and her household, the jailer at Philippi, and the whole church at Ephesus, besides those at Corinth. Is it not strange that he should do this without any authority from Christ and against his own convictions?

No, brethren; had he not accepted the ordinance he would never have submitted to it himself; he would not have administered it in a single instance; and no one converted under his preaching would have accepted it.

Our great mission is to preach the gospel; to tell the story of the cross; to warn the sinner to turn away from his sins and come to God by faith in the Lord Jesus Christ; to bring the good news of salvation through his precious name; while to baptize comes in as an incidental work—in a certain sense a secondary work, if you will; it is an act of obedience, by no means to be neglected when we have heard, believed, and accepted the gospel. Just what its purpose is, and just what is accomplished by it, we will not pause here to inquire; but all, even the most rigid Baptists, agree that the first thing, the most important thing of all, is to hear, believe, and accept the gospel. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," regardless of his baptism. And so the special mission on which Paul was sent into the world was to preach the gospel, and yet he by no means neglected to teach and administer the ordinances.

It is said that in the early history of our country a certain Catholic missionary among the Indians prevailed on the chief of one of the most powerful and warlike tribes to have his people baptized; and so, without any knowledge whatever of the gospel, or any disposition to submit to its requirements, the entire tribe marched down to the river and received the ordinance, and the cunning missionary reported to his superiors

that a whole tribe had been converted under his ministry. This man had evidently mistaken the calling of the missionary of the cross.

Paul was sent to preach the gospel. And so are you and I, my brethren in the ministry; and when the sinner gives heed to its warning, accepts its promises, and bows in humble obedience to its requirements, then, and not till then, it is time for him to show forth his faith in a crucified and risen Savior, and, having become dead to sin, be buried with him by baptism.

2. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace." Eph. 2: 15.

The Ephesians were Gentiles; and though they had accepted the gospel, they were still stumbling over the ceremonial law. Jewish teachers had come among them, telling them they must be circumcised and keep the law of Moses. This had always stood as a wall of division between them and the people of God, and now, when they were ready to follow Christ, the same barrier was interposed to keep them back. The purpose of the apostle in this chapter seems to have been to show them that this was taken out of the way; that though in times past they had been aliens from the commonwealth of Israel and strangers to the covenants of promise, yet now they were made nigh by the blood of Christ, he having broken down this "middle wall of partition." Hence the "law of commandments contained in ordinances," which he had "abolished in his flesh," was simply that law which had stood as a wall between the Jew and the Gentile, and not by any means the ordinances of the gospel which he himself had preached to them, and which they had readily accepted, for you will remember that under his teaching they had been baptized "in the name of the Lord Jesus." Acts 18: 19.

3. "Blotting out the handwriting of ordinances that was against us [us Jews], which was contrary to us, and took it out of the way, nailing it to the cross.....let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ.....Wherefore if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not), which all are to perish with the using, after the commandments and doctrines of men." Col. 2: 14, 16–22.

The ordinances here referred to are the same as those spoken of in Ephesians, especially circumcision (see verses 11–13). He reminds them that they have put off the body of the sins of the flesh by the circumcision of Christ, and that they have been buried with him in baptism, and this he gives as the reason why they should not submit to the circumcision made with hands and to the ordinances of the law.

Paul was a Jew; those to whom he wrote were Gentiles. Mark the distinction he makes in the use of the personal pronouns *ye* and *us*: "Ye are complete in him;" "Ye are circumcised with the circumcision made without hands;" "Ye are buried with him in baptism;" "You being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven your trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." As when certain Judaizing teachers wished to constrain the Gentiles to be circumcised, and to keep the law of Moses, it was said to them, "Why would you bind on *them* a burden which neither *we* nor *our fathers* were able to bear?" So here it is shown that the ordinances which were laid on the Jew, and were contrary to the Jew (or a burden he was not able to bear), are taken out of the way and nailed to the cross of Christ, while the Gentile, on whom this burden never was laid in the beginning, is made perfect in Christ without it; and so the Jew and the Gentile, who had been separated so long by this wall of division, now meet at the cross and form one new church—one new family of God—one new commonwealth of Israel, that by which they have been kept apart being taken out of the way.

But while he gloried that the old wall of division was taken away, and that there was no longer either Jew or Greek, but all were one in Christ, yet he still preached and administered the ordinances of the gospel to Jew and Gentile alike. In this very connection he reminds the Colossians that they had been buried with Christ in baptism. In I. Cor. 11: 2 he says: "Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I have delivered them unto you." There are two points here to which I would call attention:

First, he praises the Corinthians for keeping the ordinances.

Second, he had himself delivered the ordinances to them to keep.

Now this letter was written in the year 59, or say about twenty-six years after the crucifixion of Christ. If, then, the ordinances had all been taken out of the way and nailed to the cross, and if those who observed them were worthy of censure, how did it occur that Paul taught the Corinthians to observe them? and that twenty six years after they had been set aside he praised them for so doing?

Again: In the same chapter he reproves them for the manner in which they kept the Lord's Supper; that they had made a feast of it, the rich eating to excess and drinking to drunkenness, while the poor, having nothing and being neglected, stood by, hungry and shamed. "What," says he, "have ye not houses of your own to eat in? If any man be hungry, let him eat at home. For I have received of the Lord that which I also delivered unto you: that the Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he break it and said, Take, eat: this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup unworthily [in an unworthy manner, as the Corinthians did], shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul here says that he received these things of the Lord. (They were revealed to him by the Spirit.) And that he *at first* delivered them unto them; that is, when he first preached at Corinth.

Now, he was a bitter persecutor of the church for years after the crucifixion; he was converted in a most miraculous manner, and was chosen as the apostle to the Gentiles; he was not taught by Christ during the time of his personal ministry on earth, neither was he taught by the other apostles. God revealed to him directly what he taught to the people. This gospel, then, which by direct revelation he preached to the Gentiles, can have no possible tincture of Judaism; and yet he not only preaches and administers baptism, but on his first visit to Corinth he establishes the communion; and twenty-six years after the crucifixion of Christ, when the church grew corrupt and the ordinances became perverted, he wrote them a letter for the purpose of setting them right, and in that letter he gives an account of the manner and purpose of the last Supper, so exactly corresponding with that given by the evangelists that you would think he was quoting from memory of their statement. How did all this come about? If twenty-six years before this, baptism and the communion had been nailed to the cross of Christ and buried with him in the tomb, and had been left there to sleep forever, why does the Spirit still reveal them to this apostle, who speaks only by inspiration? And why is he thus sent of God to teach them to the Gentiles who had never before received them? And why is he so anxious to preserve them in the purity and simplicity in which they were at first established?

To these questions I can conceive of but one answer as possible. Paul, together with the other apostles, and the entire church at that day, accepted baptism and the communion as privileges of the gospel; they did not reject them as types and shadows belonging to the old dispensation.

The ordinances of the gospel are commemorative in their nature. Whatever else may be accomplished by them, they stand as mementos of the three great events of Christ's mission, around which the hopes of the world center—his death, his burial, and his resurrection. "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." "As many as are baptized into Christ, are baptized into his death." Therefore we are buried with him by baptism into death. "Buried with him in baptism wherein ye are also risen with him through the faith of the operation of God, who hath raised him from the dead."

One great object, then, for which they were instituted was that they should stand in future generations as evidence of the facts which they commemorate. They belong to a class of evidence which is universally accepted in all ages and among all nations. When the last plague was about to fall on the Egyptians God commanded that in every family among his people there should be a lamb slain, and its blood should be sprinkled on the door posts and on the lintel of the door; the lamb should be eaten, with bitter herbs, and with unleavened bread. They were to have their sandals on their feet, their loins girt about, and their staff at hand, ready to depart in haste. The angel of death was that night to slay the first born of the Egyptians; but where the blood was found he was to pass over and destroy none in that house. And this was established as a perpetual feast, to be observed through all coming time in the same manner; and it was said, "When your children shall say unto you, What mean you by this service? that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses."

For fifteen hundred years this feast was kept at the set time; and if any were at any time disposed to doubt the fact, as recorded in the history of the nation, there stood this feast, a silent witness, whose testimony could not be moved, for in an unbroken chain it run back year by year to the very day and hour when God wrought this wonderful deliverance for his people.

The ambitious son of David said, "I have no son to keep my name alive." Therefore he reared up a pillar in a certain valley, and it was known as Absolom's place for hundreds of years after his death.

In the early days of the Revolution one thousand men took position, at night, on a hill overlooking Boston. Here they were attacked the next day by three thousand of the best soldiers in the British army. The little handful beat back their assailants time and again; and not until their ammunition was exhausted, and they had cut down more of the foe than there were of their own number at the beginning, were they compelled to leave the field. Bunker Hill Monument to day marks the spot of this wonderful achievement. Were it possible for the written history of our country to be blotted out at once, tradition would forever tell and the proud monument would forever attest the undaunted courage of that patriot band.

Christ died on the cross to redeem a lost world. His body was broken and his blood was shed to save perishing sinners. He went down to the darkness and gloom of the grave, but on the third day he arose, and brought life and immortality to light, having gained the victory over death and the grave. For more than eighteen hundred years the repentant sinner, coming to God by faith in the Lord Jesus Christ, has shown the burial and resurrection of the blessed Savior by going down into the liquid grave; for more than eighteen hundred years his followers have gathered around his earthly table and held up to the world an emblem of his death and suffering in the elements which he consecrated for that purpose. From every communion-table there is an unbroken chain to the cross. From every scene of baptism an unbroken chain to the open tomb where my Savior once lay, but from which he arose to die no more, and which gives to you and I the assurance that we too shall triumph over death, and arise to reign with him in life eternal.

Thank God for these sacred ordinances. How they carry the mind back to the sublime scenes which they so beautifully commemorate! How they lift us up, and by the power of faith transport us to the scene of the last conflict when the final victory shall be won, and death and the grave shall be put under our feet forever!

The infidel has said, "Take away the ordinances, and I will make short work of the Bible." I am glad to know that this is not true. God's word will stand though all men should reject its teachings. It will judge us at the last day, whether we obey its requirements or trample them under our feet. But this admission on the part of the skeptic shows that the perpetuity of these ordinances is an insurmountable bar in his mad attempt to destroy the Christian religion.

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"Fancy and humor," says Dr. Watts, "early and constantly indulged, may expect an old age overrun with follies."

## ELDER ISAIAH SCOTT.

This venerable brother fell asleep in Christ at four o'clock, Monday morning, April 2, 1883, at the home of Bro. John Shreeve, Yellow Springs, Ohio. Born October 11, 1797, his age was eighty five years, five months, and twenty days at the time of his death.

Elder Scott was a native of New Jersey, and his early ministry was in that state. Owing to enfeebled voice and a catarrhal affection of the head, he was compelled, while yet a young man, to desist from regular and active pulpit and parish work. But for these physical infirmities, his superior gifts of mind, with a good education for his day, would probably have made him a very noted man in the denomination. As it was, many of the fruits of his ministry yet remain, as is better known to such brethren as Elders Wait and Goff and others in the East than to myself.

As a teacher, I have been informed that Elder Scott was unusually successful, being sought by the best districts and commanding the best wages. As to his ability and success in this sphere of usefulness, Bro. Austin Craig more than once spoke to the writer in terms of praise.

Early in life Elder Scott removed from New Jersey to Wisconsin, making the journey by horseback. He settled in Wisconsin while the state was comparatively a wilderness, and Indians yet numerous in the locality of his new home. His first marriage was to Eliza Stewart, of Newtown, N. J., March 5, 1820. Ceremony by Joseph L Shafter. His second marriage was to Mrs. Christiana Reid, of Wisconsin.

Of his first marriage six children were born, four of whom died in infancy or early life, and the other two, it was thought by their father, lost their lives in the late war.

While in Wisconsin Elder Scott did considerable preaching, and his services as a minister were much sought. Revivals and far-reaching reformations followed his work in several instances, but feeble health and protracted periods of invalidism greatly interrupted his labors. When unable to ride a distance, he gave special attention to local prayer-meetings, and did much good —and even secured many conversions—by holding these from house to house.

He was also especially gifted in imparting religious counsel, and led many to Christ by private and personal persuasion to turn from sin and accept the Savior. He was peculiarly inclined to give to all interviews and conversations a religious bearing, and to part with prayer when circumstances would permit—and generally they would permit, as he measured time and read the meaning of life.

In the winter of 1876 Father Scott came to Dayton. Answering, one cold winter day, a gentle rapping at my office door, I there met a strange face—an aged man, exhausted, feeble, a stranger indeed in a strange land. For years he had been a reader of the HERALD, but was acquainted with the writer only through his editorials. No Christian brethren in his own neighborhood in Wisconsin, his aged companion dead, his children perhaps all in eternity, he felt that he must spend his few remaining years among his own people and die with them and with them be buried. He had made the matter a subject of prayer, and felt impressed to come where he came and to do as he did.

He made his home a few months in the kind family of Elder J. W. Nobles, of Dayton. Requesting, then, a home with the writer, he remained in our family the rest of his life—five years—except from last August till the time of his death. The care upon Mrs. Rush had been too much for her strength, and the deceased thought a change of his home, for a time at least, was absolutely necessary for her. As Providence kindly ordered, he was received then—or a few weeks afterward —into the home of Bro. John Shreeve, once our parishioner at Dayton, but who had recently removed to Yellow Springs. At Father Scott's request, and in answer to affection necessarily formed, we went to see him as often as we could, and were assured that his "lines had fallen to him in pleasant places."

So long in my family, so long a friend, a counselor, a parishioner, and co-worker, the intimate acquaintance may justify allusion to certain characteristics of the man.

For power and poise of mind, for readiness and clearness of perception, for quick and correct reading of character, for measuring public men and foreseeing the issue of their measures, for correctness of criticism and safety of counsel, for instinctive courtesy and the sterling qualities of a true gentleman, Father Scott was marked and admired by all.

His reading, extensive and always with care, had enriched his mind with that which good discernment, discrimination, and memory had made his own. In conversation and public discourse this treasury yielded readily its stores for the edification and instruction of others. His scope of correctness of information were often remarked by those who had opportunity to test them in the spheres of both secular and sacred reading.

As to all questional personal habits, grace had long since enabled him to put them away. He felt that his example should be above reproach, and that he must not be a slave to appetite while preaching liberty and purity to others.

In habits of devotion Father Scott seemed to enjoy almost a constant Emmaus walk with his Master. He read his Bible much and carefully, and went to Christ rather than to commentators with all exegetical difficulties. As a result, he was one of the best of biblical expounders.

Some of his expositions were peculiarly original, but careful investigation generally confirmed their correctness. His "talks" in our prayer and conference meetings at Franklin invariably commanded the closest attention and imparted no less of instruction than spiritual edification.

He was discriminatingly benevolent, and thought it wisest to dispense, for the most part, while living. He gave anonymously, always; and many a border-home and hard toiling minister saw not the hand by which the Lord had given help.

Shortly before his decease I visited him, received his final words of love to all the brethren at Franklin and throughout the brotherhood, received his dying request as to the disposition of his books, and after prayer, his final farewell till the heavenly meeting!

In accordance with his request, Elder Josiah Knight preached the funeral discourse. The pall bearers were Elders Knight, Humphreys, Rush, Garoutte, Coan, and Choate. Elder Nobles, of Dayton, was also present and made appropriate remarks. The remains were prepared, coffined, and entombed according to his request in every particular possible. He now sleeps in the Yellow Springs Cemetery in hope of the resurrection—the anticipation of which was ever a source of joy.

H. Y. RUSH.

## DEATH OF THE GREAT PHILANTHROPIST.

Peter Cooper has entered into rest; he died this morning of pneumonia in the ninety-third year of his age. I have known Mr. Cooper for forty-four years, and have enjoyed the pleasure of conversing with him repeatedly.

When his great work began to take shape in his own mind, I heard him explain his ideas concerning it. "Cooper Institute" originally cost him about six hundred thousand dollars. He has since expended over one million more to bring it to its present flourishing condition. For thirty years that grand institution has helped young men and women in qualifying them for their life work. In the various departments and classes of instruction about two thousand constantly receive training, and this noble benevolence is destined to bless thousands for ages to come. Its trustees will be appointed by the most enduring institutions in our city and state. Its income from rents and interest on endowment amounts to about fifty thousand dollars per annum, and all this is devoted to education.

Mr. Cooper spent the greater part of his fortune on this noble institution, and has lived all these thirty years to receive the grateful homage of his fellow citizens. He was born in New York, and has witnessed its growth from a population of twenty-seven thousand to one and a quarter millions of people. Some of his early recollections are quite interesting.

It was his pride to tell his friends that he has lived under every administration of the United States Government. He was about nine years old when the great and good Washington died. He remembered very distinctly the funeral procession in New York, more particularly the white horse led by grooms and draped in mourning.

Mr. Cooper was a poor boy, with but little education, consequently he labored under many disadvantages. That was the prominent reason why he desired to help others.

Dr. Henry W. Bellows was his pastor. The last time I met Mr. Cooper was a year ago last December. Dr. Bellows was then present as presiding officer in a public meeting to promote education in the South. Rev. Mr. Mayo was the speaker of the evening. He had visited all the Southern States, and conversed with governors and leading statesmen on the subject.

No citizen in private life had such a strong hold on the affections of the people as Peter Cooper. No citizen in the whole world has ever done such work, devoting nearly all his means to benefit others. I have felt thankful many times that he was so long spared to receive the grateful plaudits of the people. In the great hall and lecture-room of his cherished "Cooper Institute" whenever he entered, no matter who was speaking on the platform, the audience would burst forth in demonstrations of delight. His end was peace. Truly may it be said of him, "Blessed are the dead who die in the Lord; their works do follow them."

J. E. BRUSH.

New York, April 4, 1883.

## ALBANY, NEW YORK.

On Easter Sunday, March 25th, I preached for Bro. E. C. Abbott at Albany, N. Y. The number and spirit of the congregation I found to be encouraging. They still meet in the Law Building, as they have not yet taken possession of their new chapel.

I visited their chapel, which is at present occupied, as it has been for sometime, by the Universalist Sunday-school. The chapel is on Chestnut Street, a little above Dove Street, one square from State Street, and about two squares from the park—a very convenient location. It is a brick building, of Gothic architecture, with windows of stained glass, and the inside finished up into the roof with timber braces and supports, in the usual style of Gothic churches. It is estimated that when the two rooms are thrown into one, as is contemplated, it will be capable of seating about four hundred. There is room on the lot for an addition of fifteen or twenty feet.

It is already purchased, and is now in the hands of one of the members. I should think they had a very favorable bargain. The congregation seem pleased and satisfied with the move, and have good courage, believing that, with what outside aid they may reasonably expect, it is safely within their ability to pay for it. Bro. Abbott was away soliciting funds. I hope he will receive cordial and material encouragement.

J. B. WESTON.

# THE FIELD.

### NEW HAMPSHIRE.

*Franklin.*—The Christian Church in Franklin has an organ that cost some $1 500. The choir is one of the best in the village. Bro. J. H. Rowell has led the choir about twenty-five years. His brother, William Rowell, is an organist of large experience and is pronounced a very correct player. He has been leader of the cornet band more than twenty years. Bro. Moses will find many things in the Franklin Church to make his pastorate pleasant, and they will find him to be a pleasant Christian gentleman and a good preacher. The church have done well in their choice of a pastor, and, if he is well sustained, his coming to them will be a benediction indeed—H. M. EATON.

*Portsmouth.*—The Christian Church in Stratham has not held stated Sunday services for some years. Bro. A. G. Comings, of Lee, has preached there a few Sabbaths. Only two of the old brethren are now living (Bros. Batchelder and Roberts). A large number of young people reside in the town who are interested in the Christian meeting, and not elsewhere. Last fall some of these young people began to inquire "what could be done about a meeting?" The older brethren told them they must do what they thought best, as they were too old to carry the burden longer. The young people therefore concluded to hold a Sabbath-school at noon on every Sabbath. This school has been continued through the winter, and has increased in numbers and interest. It is well organized, and uses our Quarterly from the Publishing House. Bro. T. C. Shaw, of Kensington, writes me "that he visited the school the first Sabbath in April and found sixty scholars present, with ten or twelve visitors. The other churches in the town hold services only in the morning. Rev. Mr. Thompson, pastor of the Congregational Church, meets with the school, and at the close preaches a short sermon, which adds greatly to the interest of the school. What seems to be needed in Stratham is a good minister this summer, and a gospel revival." The people are interested and they should be encouraged.....The friends of Rev. I. S. Jones, of Rye—who recently resigned his pastorate of the Christian Church in

that town—met at his house on Monday evening, March 26th, and presented him with an elegant edition of Hudson's Shakespeare in twenty volumes. He also received several presents in money, and Mrs. Jones was presented by the ladies with a handsome reticule as a parting token of their love and esteem. Bro. Jones goes to Eastport..... The church at Manchester is doing well under the pastorate of Bro. G. T. Ridlon, and he has been invited to remain another year. The religious interest is good, and new ones are commencing a religious life every week. During the past year the society have paid all their expenses and reduced a small debt. They received from their course of lectures, after paying all expenses, $61. A concert and festival, held March 12th, netted them over $70. This is a working church, and that is the secret of their success..... Bro. C. A. Beck, of Kittery, enters upon his fourth year as pastor of the Second Christian Church the 1st of April. Bro. G. D. Garland, of Newcastle, enters upon his third year at the same time .....Bro. Webster, of Scarboro, Maine, has been called to the Second Christian Church at Kittery..... At a meeting of the Unitarian Church in Boston the subject of spreading their theology all over the country was discussed. One of their clergymen, in discussing the matter, warned them to be careful and not make any mistake in sending out their message, for said he, "We can not put it on the ground of saving souls—we believe in no such nonsense as that." (Read James 5: 20.) Another clergyman complained of the support the Unitarians gave to orthodox churches, when ex Governor Long, who presided, said "he felt sure the speaker was wrong in thinking that Unitarians attended the orthodox churches, for they did not attend their own, and he did not see why they should if the saving of souls is 'nonsense.'".....Bro. Lewis Phillips, of Wolfboro, supplied the pulpit of the Christian Church in Rye the first Sunday in April..... A festival and fair held by the ladies of the Court Street Christian Church, in Congress Hall, Portsmouth, was a pleasant affair, from which they realized a net profit of more than $100.—John A. Goss, April 4th.

### MAINE.

*York Corner.*—The York and Cumberland Conference held a quarterly session, March 9th and 10th, at Blue Point, Maine. It was a meeting of interest and encouragement. Blue Point is an important place, situated between the Eastern and Boston and Maine railroads. The place of worship is less than a mile from a station on each of these roads. It is twelve miles from the city of Portland, six from Saco, and three from the famous summer resort, Old Orchard Beach. It has been but a few years since our people have had a church here. Rev. C. E. Goodwin is the pastor of this young church; he is one of our strong men. The church (though small), with its pastor, are exerting a powerful influence for good in that section. Near the close of this conference session the following resolution was adopted:

"Whereas, The redemption in and through Christ has become a subject of extended discussion; therefore,

"*Resolved*, That this conference would hereby express its entire trust in the sacrifice of Jesus as honorary and well-pleasing to God, and effectual in man's redemption through faith in his blood."—D. Moulton, March 30th.

[Redemption in and through Christ has not been a subject of discussion in the Herald. No one has doubted it or called it in question, and such assertions are as unjust as they are misleading. Nine out of ten of our people question the Calvinistic *theory* of *penal substitution*—but they have charity enough not to misrepresent the views of those brethren who do believe that doctrine. Do those brethren wish to be understood as saying that God was well pleased with the *act* of those men who with wicked hands crucified and slew the Prince of Glory? If so, they will not find many to agree with them. Or do they wish to say that the *act of Jesus* who laid down his life for the people was well pleasing in the sight of God? If so, they will find none to dispute with them.—Ed.]

### MASSACHUSETTS.

*Middleboro.*—Bro. Alexander Case, of Cherryfield, has so nearly completed his mission church that he is to dedicate on April 25th. Hon. Eugene Hale, United States Senator from Maine, gave Bro. Case $50. Mr. Hale is not a member of any church, but a friend to good society. There were men in Noah's day who helped build the ark, but were not saved in it. I hope those who are sustaining the cause of religion with their money will not fail of being saved by the gospel.—H. M. Eaton.

*Boston.*—Rev. George S. Ball, of Upton, wants the address of his old friends, Revs. W. O. Cushing and Coburn, whom he knew thirty four years ago. I knew Bro. Cushing when he lived in Massachusetts over thirty years ago, and he was then a very good brother; and if he is alive he must be a true saint. Send, if you please, the address of these brethren. Bro. Ball was baptized by Bro. J. Badger. —J. E. Barry, April 3d.

[The address of Rev. W. O. Cushing is Moravia, New York, and he is just as good a brother now as he was when he resided in Massachusetts. Those friends of his who wish to hear from him frequently should read the Herald. He is a great favorite with Herald readers. He always says something good. The address of the venerable Keyes Coburn is Sennett, New York, and he is a good brother too. The address of Rev. Alvin Coburn we do not know.—Ed.]

*New Bedford.*—Rev. S. Wright Butler and wife contemplate spending the summer in California.....The following items are clipped from the New Bedford *Signal:* "Sunday last—Easter Sunday—the eighteen hundred and fiftieth anniversary of the birth of Jesus Christ—was generally observed in this city. The Middle Street Christian Church was appropriately decorated, and there was a large attendance to hear the retiring pastor's sermon. Rev. Dr. Summerbell delivered a sermon on the occasion, including farewell remarks to his congregation. It was a remarkably powerful and able discourse, enlisting the deep attention of his hearers in general, many of them being deeply affected with the remarks, it being his last sermon as pastor of the church. At the meeting Sunday evening many of the members spoke of the sadness which they felt in parting with their highly esteemed pastor, among them Mr. Searrell, father of Representative Searrell, who has been a member over forty nine years. Our intelligent citizens are willing to credit Dr. Summerbell as a man of talent, whether in Christian or orthodox pulpit—whether he preaches in temples or chapels. He preaches where his conscience dictates, in the Christian Church, and has refused calls to the pastorates of orthodox churches because of his honesty of purpose.....We have been shown an excellent photograph of the Middle Street Christian Church of this city, including the floral decorations of Easter Sunday, in the midst of which is the full length portrait of Rev. Dr. Summerbell—one hand on the Bible, the other having a copy of the latest edition of the New Testament. The picture of the aged Deacon Thomas Durfee, in a sitting position on the platform, and two aged brethren also in seats at either end of the communion table, are additions worthy of note.....Rev. Mr. Bishop is expected to fill the vacant pulpit of the Rev. Dr. Summerbell in this city to-morrow.....Since Rev. Dr. Summerbell became pastor of the Christian Church, two and a half years ago, one hundred and twenty members have been converted and about fifty added .....On Sunday Dr. Summerbell deferred the reading of Governor Butler's fast day proclamation on account of its length, and occupied the time for farewell remarks.....The Middle Street Christian Church of this city was organized in the year 1807."—N. S.

### NEW YORK.

*South Valley.*—The next regular session of the Otsego County Christian Quarterly Conference will convene with the Laurens Christian Church Friday evening, May 4th. Temperance meeting Friday evening. Business session at 10 A. M. Saturday, and at 2 P. M. fellowship meeting.—J. M. Lovejoy, Sec'y.

*Otego.*—The sixty fifth annual session of the New York Eastern Christian Conference will be held with the Christian Church at Medway, Greene County, commencing Thursday, June 7th, at 9 o'clock A. M. Ministers, churches, and Sunday-schools will please forward their reports to my address so that they may be in my hands at least ten days before the opening of the session. Church clerks who do not receive blanks for reports by May 1st will please notify me by postal, and they will be supplied. Address R. G. Fenton, Sec'y, Otego, Otsego County, N. Y.

*West Shelby.*—The church and congregation at West Shelby met in their annual donation visit at our house December 13th, and after the usual festivities and visiting, left for our benefit $66 25 in cash. With this gift I also wish to acknowledge the receipt of many substantial donations, at short intervals, throughout the whole year. The people here have learned the Scriptures well so far as sharing their good things with the "laborer." Again wishing to express their readiness in caring for their minister, they got together and cut and drew to our yard enough wood to last the year "before us." For all these generous expressions of good will this church and congregation have our most heart felt thanks.—A. N. Somers.

*New York.*—St. Paul Evangelical Church in New York have communion service quarterly—January, April, July, and October—at which time all who have united during the intervals receive the right hand of fellowship and a welcome into the church. Last Sabbath eight persons were received—six by letter and two on profession of their faith. Among the number were Bro. L. W. Sweet, from West Mansfield, Massachusetts, where Sister Ellen Gustin has charge, and Bro. P. W. Stevens, with his wife, from the Christian Church o' the Evangel, in Brooklyn. Bro. Sweet is now our church clerk and Bro. Stevens is one of our deacons. After an excellent and appropriate discourse from our pastor, Dr. T. M. McWhinney, the communion was administered. During the two preceding communion services twelve members united with the church.—J. E. Brush, April 5th.

*South Valley.*—Rev. W. H. Humphrey preached his farewell sermon last Sunday—Easter—to a large and attentive audience. He has labored for us to acceptance for six years; and, feeling that he could aid the cause of the Master more in a new field, last December he tendered his resignation to us and engaged with the Portlandville and Maryland churches, in this county. He leaves behind him at South Valley many warm friends, who will never cease to pray for his success in life wherever he may go in the name of the Master. During the six years of his labors here many changes have come to our little band of Christians. Eight have passed over the river, where they rest from toil and care. Among those who have died we shall ever remember Deacon N. Hanson, his dear wife Eliza, and their son Daniel, and the many encouraging words they gave us to pursue the heavenly journey. This church is now without a pastor, and desire to secure one at an early day. Any minister of Christ who follows Paul's advice (II. Tim. 4: 2), and is at liberty to engage as pastor, will find South Valley a good place to labor, and should immediately address either David Winne or Frank Keller (ministerial committee) at South Valley, Otsego County, New York. —J. M. Lovejoy, March 29th.

### OHIO.

*Levanna.*—Our meeting at Hiatt's Chapel, Brown County, closed last Wednesday night with two additions. Bro. T. J. Bowman assisted me and preached five times; Bro. James Paul one sermon, and seven sermons by me. Good attendance throughout. The brethren have my heart-felt thanks for services rendered.—C. L. Singer.

*Brown's Station.*—Our meeting at Brown's Station, Preble County, during the second week in March resulted in the organization of a church of thirteen members. I hope that this young church may receive the attention of our ministers who can make it convenient to call and preach for them, and particularly while I am gone West. I desire to express my gratitude for a nice buggy robe presented to me at the close of the meeting.—Joel Thomas.

*Centerburg.*—I commenced a meeting at Sylvania, Licking County, March 13th, which lasted six days, resulting in eight accessions to the church. I closed with a good congregation and good interest.....I was taken by surprise yesterday by the brethren of Centerburg calling at my house as an expression of brotherly kindness. We had a very enjoyable time, both socially and religiously. This manifestation of friendship will do much to encourage my heart and nerve my arm for coming struggles.—B. H. Chrisman, March 30th.

*Versailles.*—We have been having a spiritual feast—a refreshing season from the presence of the Lord. On the evening of the 13th Bro. C. W. Heoffer, of Greenville, came to us in all the fullness of the blessing of the gospel of Christ, and has preached to both divine and human acceptance, as was attested by the number of souls given him for his hire and the densely packed house which greeted him on each successive evening during his seventeen days stay among us. Our day meetings, too, were largely attended and very spiritual. The church in this place has been decidedly on the background, so much so that we sometimes feared it was in the condition of the church at Laodicea, but bless God it has been gloriously revived and taken advanced ground. Bro. Heoffer was seriously indisposed while here, but He who strengtheneth us for every day and trial upheld him and enabled him to present the blessedness of a life hid with Christ in God in such a manner that sinners were made to realize that though God is the embodiment of mercy, not even his mercy could abolish the unbending law, "Whatsoever a man soweth, that shall he also reap," and the result was one hundred and three souls added to our number, and we trust to the fold of Christ. And as many more are seriously thinking we feel sure that the good seed which has been sown shall be gathered not many days hence.....Bro. Heoffer is a zealous, untiring worker in the vineyard of the Lord, ready to do every good word and work, and will assuredly have many stars in his crown when the Master cometh to make up his jewels. We consider ourselves very fortunate in having secured him as our pastor for the ensuing conference year.....The meeting closed last night with a crowded house, interest unabated, and fourteen accessions.—Amanda Kendig, March 31st.

### IOWA.

*Lake City.*—March 22d I came to this place to hold a few meetings with the Louck's Grove Christian Church, where Elder McGuinness has charge. Our meeting commenced under unfavorable circumstances, but we continued our meetings both day and evening. March 27th Sister Russell came over to help in our work. She is truly a workman for the Master. Elder A. Chace also dropped in and gave us a good sermon. He is a noble man and ought to be better sustained. Brethren, hold up his hands, our cause needs such men. To know Bro. Chace is to love him. April 2d our house was filled with anxious hearers. Some have made the start, and we are hoping for good work. Sister Russell goes next week to Miller County, Missouri, to a new field of work. Rev. Bradfield is giving all his time to our cause in this state, and wherever he goes he leaves a mark behind him for good. God bless him is our prayer. Elder McGuinness is still holding the fort here, and all love him.....We made a flying visit to the Mt. Zion Christian Church. Everything is in good order there. Sister Russell preached in the morning and I preached in the evening. We had a good meeting. These churches do not forget that ministers need greenbacks. God bless them.—Wm. Bunch, April 2d.

[Continued on page 236.]

## ELDER DANIEL ROBERTS.

[Extracts from a memorial discourse on the "Life and Character of Elder Daniel Roberts," delivered in the Baptist Church at Sparta, Indiana, Sunday, September 24, 1882, by Rev. L. H. Jameson, D. D., of Indianapolis, Indiana.]

These thoughts have been suggested to my mind by the words of the text, associated with a solemn incident of recent occurrence in this vicinity. I mean the death of Elder Daniel Roberts. On the 24th of June last, and within twenty-two days of the end of his ninety-second year, without any serious illness, in the full exercise of his mental powers, and as quietly as a babe falls asleep in the arms of its nurse, he fell asleep in Jesus But a few weeks before his death he preached his last sermon in Chesterville, where he held his church-membership. His theme was "Love," and the discourse is reported as a most excellent discourse. He delivered it from his chair, and manifested good intellectual vigor throughout his last effort. He loved to preach as he loved his life, and came as near filling the bill of a natural-born preacher as any man I ever knew. I knew him in the beauty and vigor of his life. His voice, his language, his matter and manner, were in perfect keeping with his subject. He felt that he was a preacher of the gospel of the Son of God. No idle jest, diverting witticism, or slang phrase ever fell from his lips in my hearing. He was pure and pleasant in his conversation, and in social intercourse he kept himself pure. With him the word of God was an end of all controversy.

Daniel Roberts was born in Durham, Maine, July 16, 1790. He attended the common schools of the country during his boyhood for about two years, which was the entire amount of his schooling. During this time he laid a foundation upon which he built, in subsequent years, a fair English education.

In the year 1803, under the preaching of Joshua Soule, afterward bishop of the M. E. Church South, he joined the M. E. Church. In 1812 he married Miss Abigail Goodwin, three days after he was twenty-two years old. In 1813 he joined the citizen soldiery of his native state for the defense of his country against the arms of Great Britain. In due time he was honorably discharged, and during a few of the last years of his life was honorably remembered by his country by receiving a pension. In 1817 he left Maine and started for Indiana. He reached Pittsburg in the early summer of 1818, and having constructed some kind of a boat, he put his family aboard and descended the Ohio River to Cincinnati. Here, in 1819, he met Elder Smead of the Christian Church, a coadjutor of Barton W. Stone; and having been fully convinced by him, he changed his church relations, and was immersed by Smead in the Ohio River, opposite the mouth of Licking. Shortly after his baptism, Oct. 30, 1819, he was ordained by Smead to preach the gospel. (See note 1.) He had for five or six years before his baptism been in the habit of speaking in public. He told me, when I saw him a year ago, that he had been preaching sixty-six or sixty-seven years. In 1820 he settled in Indiana, and was ordained an Elder on May 14, 1820. (See note 2.)

Here in Dearborn County he has lived for sixty-two years with the exception of two years, during which he lived in Franklin County. Here he entered fully into the itinerating ministry. All preachers in those days were itinerants. Such a thing as a stationed preacher over or in one church was utterly unknown. It was as natural for preachers to be traveling as it was for the birds to be flying. In our thoughts in those days preaching and traveling were inseparably associated. The country was new. It was only a day's journey to the Indian towns. The white settlements were separated by considerable stretches of wilderness, and not very large when they were reached. The churches were small and few in number. I suppose that the whole brotherhood with which Bro. Roberts affiliated in 1820, in the State of Indiana, amounted to more than 3,000 persons. These were scattered from Wayne County on the east to Vincennes on the west—from White Water to the Wabash, from the waters of the driftwood fork of White River to the Ohio—embracing about twenty-five counties along the eastern, southern, and western borders of the state. This region was about two hundred miles in length from north-east to the south-west, and about thirty miles in width upon an average from the north-west to the south-east. Every acre of it was covered with one of the heaviest forests in America. The lands, with the exception of narrow strips along the small streams, called bottoms, were thin and hilly. The small tributaries from the north-west, running into the Ohio, in passing through the high hills that lay close along the north-western shore of the river, divided the region from the mouth of the Big Miami to the mouth of the Wabash into a series of neighborhoods or settlements. These settlements, separated by the abrupt gulches formed by these small streams, were as little acquainted with each other, and seemed to be as far from us as New England does to-day.

I remember when we on the west fork of Indian Kentucky, about twenty-five miles as a bird would fly from where I now stand, first heard in 1825 of Green Briar Ridge, of Manchester, of Bro. Daniel Roberts, and the church in which he lived, and it seemed as far off as Portland, Maine, does now. The roads, such as they were, all ran from the river up the deep ravines, and as soon as they could reach them, on the ridges back into the country, to the north-west. There were no roads from the north-east to the south-west, and the consequence was that to travel from one part of the country to another required that the traveler should be a good woodsman, which meant one that could travel where there were no roads. The streams coming down from the country, but a short distance, were necessarily rapid, and being gorged in with high, abrupt hills, were subject to fearful rises of water. In a word, everything conspired to make the country hard to travel through. In fact none attempted it but preachers, and they did it, and Bro. Roberts among the rest.

The men who labored with Bro. Roberts in those days were John Mavity, Beverly Vawter, James Andrews, John Crafton, Henry Crafton, William Hubbard, John Shields, H. Walden, Joshua Lindsey, Lewis Byram, William Kinkade, Joseph Trowbridge, Elijah Martindale, Daniel McMillan, James Hughes, and a few others whose names are not remembered now. And a grander band of men I never knew. The greater portion of them were natural orators. They were men of good sense. They had not enjoyed the advantages of academic culture, but having taken the Bible for their rule of faith and practice, they had it in their pockets, in their heads, and in their hearts! It is not to be supposed that because they were pioneers, and labored in a pioneer population, that therefore they were ignorant and puerile in their reasonings and conclusions. True, they knew nothing about Mills' Philosophy of Induction, or Hamilton's Laws of Thought, but they philosophized as correctly as Mills, and reasoned as logically as Hamilton; and thousands of unsophisticated pioneer hearts were touched, tendered, and brought into submission to the Christ they so earnestly preached.

These men were, all of them, eminently religious men. They loved God, and they loved their fellow men. They were men of prayer, and of effort for the improvement of a common humanity. They were under the impression, we may call it a conceit; they felt, we may smile at the repetition of it, that "necessity" was laid on them to preach the gospel. "They felt that they were debtors to mankind," to the extent of their knowledge and ability, to preach the gospel of Christ.

I thank God this day, in the presence of you all, that Daniel Roberts felt that he was called of God to go and preach the gospel to the pioneer settlers of those days, without money and without price. Like his neighbors, he was poor. A little farm, out of which he had to dig his living; a devoted wife, who preceded him to the grave fifteen years; an increasing family—these were his earthly inheritances, and these his dependencies. He needed not to have gone if he had not chosen to do so. But the love of Christ constrained him. He loved his fellow-men, and went forth to preach the unsearchable riches of Christ, without the prospect of any earthly consideration whatever.

For a period of thirty years he traveled from the valley of the Scioto to the Wabash, from central Indiana to central Kentucky, and preached. He was contemporary with B. W. Stone, and associated in labor with the Rogers, Frank Palmer, Thomas Smith, and Thomas Allen, of Kentucky. He also was a fellow-laborer in the early years of his ministry with William Masters, Richard Simonton, Nathan Worley, and the Purviances in Ohio. Many of you will be astonished to hear these names; and well you may, for many of them were dead and superannuated before the great majority of you were born. I have not named one that I have not seen and to whom I have not spoken. And they were, every man of them, God-fearing, self-sacrificing men, for the sake of Christ and humanity. Bro. Roberts was also acquainted with and on terms of great friendship with Allen Wiley, James Havens, and other preachers of eminence in the M. E. Church. He was no bigot; he loved everybody, and especially those who loved his Lord and Master.

In the year 1830 he delivered a sermon of great force and power from the front door-step of the residence of General Harrison at North Bend, Ohio, on the General's special invitation. The audience was large, and all the circumstances exciting; and General Harrison afterward pronounced the discourse one of the finest he ever heard, and faultless in an oratorical point of view. At a meeting in a grove somewhere in this vicinity, in perhaps 1834, he preached a powerful discourse, and at the conclusion called for confessors, and twenty-seven presented themselves as ready to obey the gospel.

In the year 1840 he held a meeting on Blue River, in this state. At the end of the meeting he baptized fifty-five persons. It was in the dead of winter. The thermometer was nearly down to zero; the ice was nearly ten inches thick. The preacher was fifty years of age. The ice was cut and cleared away, and, nothing daunted, with all the cheerfulness and ardor of youth, he went into the water and performed the work in less than one hour. He maintained that it was perfectly reasonable to believe that three thousand souls were immersed by the eleven apostles on the day of Pentecost. He said that if he had been one of their number he could have performed his part with perfect ease. In the year 1849 he held a protracted meeting in the church at Old Concord. During the meeting a large number were reclaimed, and at the end he immersed twenty-five persons on a profession of their faith in the Son of God. A short time before his death he said that he wished he had kept a record of the persons he had baptized. He thought he had baptized at least three thousand. I think that a very modest estimate. That will make for him a bright crown in the everlasting kingdom of God.

Soon after his settlement in Indiana, say in 1824 or 1825, he made a tour through all the counties of Indiana before mentioned. He traveled as far as to what was then called Clarke's Grant, opposite Louisville, Kentucky, and Pigeon Roost, famous for an Indian massacre in 1812, and at the time of his visit the location of a small church. In the course of this trip he came in contact with the Rev. Allen Wiley, an eminent Methodist preacher of those days. Wiley was a man of piety, learning, zeal, and courage. And it needed all these to be a preacher in those days.

Frequently he would send his appointments into Ohio and Kentucky from three to five months ahead of him; series of appointments that would require from two to six weeks to fulfill them, during which time he would preach every day. In passing through towns and villages he frequently resorted to the following method: On entering the place, if he observed a goodly number of persons on the street who could soon be gathered into an audience, he would dismount and hitch his horse; then, without arresting attention, he would select some convenient position and mount a horse block or goods box, and commence in a solemn and loud tone of voice singing some one of the grand old hymns of Watts or Wesley—as for example:

"Come, humble sinner, in whose breast
A thousand thoughts revolve."

By the time the song was done quite a crowd would be gathered around the stranger. Then an impressive but brief word of prayer to God. By this time every one in the company was fully impressed with the conviction that they were not in the presence of a man whose reason was dethroned, but rather in the presence of one who was able to offer them something well worth their hearing. He would then recite some appropriate passage of scripture, and begin a sermon usually of twenty-five or thirty minutes in length. Some who heard him on such occasions say that he preached some of his most powerful, eloquent, and convincing sermons. His sermon ended, he would quietly remount his horse and leave the town without informing his auditors who he was, where he was from, or whither he was going. He did this in Dayton, Lancaster, Marietta, Portsmouth, and several other points in Ohio; and at Paris, Frankfort, Lexington, Nicholasville, Bowling Green, and Paducah, Kentucky, together with many places in Indiana.

Daniel Roberts was a pioneer preacher in another and in a grander sense than the one we have been consider-

ing—in a sense that places him at once in the rank at the head of which stands the great pioneer preacher, whose appropriate words form the basis of this discourse. Here we find all the reformers; the men who take position in advance of their age; the men who think it a matter of some importance to be right; who think it a very serious affair to be wrong in anything, but especially in religion; who are willing to suffer, sacrifice, and die for the right.

In the year 1803 B. W. Stone was engaged in a great religious revival in Kentucky. The people came from all parts of Kentucky, Tennessee, and Ohio, then inhabited, and for hundreds of miles, to the meetings. Indiana was then a wilderness. Men and women of every type of religious belief came—Calvinists and Arminians, Presbyterians, Methodists, and Baptists were there. Stone himself was a Presbyterian. He had as coadjutors Thompson, Marshall, Dunlavy, McNamer, and Houston; all of them of the same creed with himself. They observed the union and harmony that pervaded the great concourse of Christians that assembled upon those occasions; they noticed the great impression that the union made upon the world.

They were led to inquire what could be the cause of the apathy they had observed in former years in their own and all the churches. They very reasonably came to the conclusion that human creeds, confessions of faith, and party names lay at the bottom of the whole difficulty. They had a practical demonstration that when these were ignored the results were great and glorious. They therefore, without hesitation, repudiated all human creeds and confessions of faith subsequent to the Bible, and pledged themselves to take the Scriptures alone for a rule of faith and practice, and adopted the name Christian as the only name by which the disciples of Christ ought to be known. Of course they met with the most determined and bitter opposition. They were charged with infidelity. They were called by all the mean names that could be thought of or invented. It mattered not that they were men of the most devoted piety; that only made them more to be hated and avoided. They were called schismatics, heretics, Newlights, and Stoneites—anything that could be thought of that would excite public contempt and scorn. They were laughed at; derided for their ignorance.

Bro. Roberts had his sorrows. His was a deep and bitter cup. He was the father of twelve children—six sons and six daughters. Of these five sons and five daughters and his wife preceded him to the grave. His wife, as already observed, died fifteen years before him. He leaves but one son and one daughter behind. This is a brief history, but it is the history of many a blighted hope, of many a bitter tear. But with a courage, truly Christian, he encountered his trials. He sorrowed, but hope shed a halo of peace around his sorrows. Many a time he smiled while his eyes were swimming in tears.

I met him, the last time, some ten months before his death. We had not met for thirty years. He looked into my face for a moment and observed, "And is this Bro. Jameson?" I assured him that I was the man he had longed to see. "Well," said he, "Bro. Jameson, my journey is almost done, and there is not a cloud between." We spent a pleasant day together. He related to me a number of the incidents of his ministerial life. Although he was then just entering the ninety-second year of his life, he craved to be in his Master's vineyard at work. He said he knew that there was something he could do, and he did want so much to do it. It seemed to him that, old as he was, he would be spared and permitted to do something more for his Master's cause. All the spirit, the earnestness, and zeal of the pioneer preacher of 1825 was still aglow in him. The feeling that impelled him in his young manhood, to go forth without the prospect of earthly reward and preach the gospel of Christ to a dying world, was still felt as in days of yore.

He reminded me of a crippled bird of passage pluming its shattered wing, and crying to its companions as they passed over it and away to climes and fields that it could see and visit no more. I never, in my life, was so deeply touched. I visited him a few days after, and after pledging our faith to each other, that if we met no more on earth, by the grace of God we would in heaven, we parted. Heaven was his objective point. He believed there was such a place, and he desired above all things else to get there.

To conclude: Daniel Roberts was a zealous, pious, and devoted Christian preacher. In the course of his public ministry he organized upward of two hundred churches in the field of his labor. Many of the churches of to-day are but the continuance of the churches of his planting and watering and unrequited toil. No man in south eastern Indiana was more esteemed than Father Roberts by all who knew him, both old and young. No man exerted a more salutary influence on all around him than he.

"And he has gone to his reward. He has gone to that world of which he carried in his own breast so rich and earnest a pledge. He has gone to the Christ he preached, whose spirit he so deeply comprehended and so freely imbibed; and to God, whose universal long-suffering and all-embracing love he adored, and in a humble measure manifested in his own life. But he is not wholly gone; not gone in heart, for I am sure that a better world has heightened, not extinguished, his affection for his race; and not gone in influence, for his thoughts remain, in his labors remembered and laid up, as a sacred treasure in many minds. A spirit so beautiful ought to multiply itself in those to whom it is made known."

NOTE 1.

The following is a true copy, taken from the original, of the first license granted by the Christian Church to Daniel Roberts, authorizing him to preach the gospel:

"CINCINNATI, October 30, 1819.

"The Brethren of the Christian Church in Cincinnati being assembled with one accord in Monthly Meeting, Do commend to their Christian Brethren their Beloved Brother Daniel Roberts as a man who they believe to be called of God; and qualified to preach the Gospel of Our Lord Jesus Christ, and as such beseech their Brethren to receive him in the Lord. Signed in behalf of said Church by

"ITHIEL SMEAD, E. C. C."

NOTE 2.

Elder Smead journeyed from Lexington, Kentucky, on horseback to ordain Mr. Roberts an Elder in the Christian Church at Manchester, Indiana. He was a man of learning, eloquence, and great force of character. The following is his certificate of Mr. Robert's ordination:

"TO THE CHURCH OF CHRIST, GREETING:

"This may Certify, whom it may concern, that the bearer, Daniel Roberts, was this day set apart and ordained an Elder and Minister of the Gospel of Christ, by Fasting and Prayer and the laying on of Hands, according to the Scriptures. Done at the request of the Brethren of the Christian Church, in Manchester, State of Indiana, this fourteenth day of May, One Thousand Eight Hundred and Twenty. By ITHIEL SMEAD,

"Elder of the Christian Church."

NOTE 3.

So far from stipulating with the churches as to compensation for ministerial services, the Christian preachers of those days had sincere conscientious scruples against receiving anything for their labors, however arduous. Frequently, when on his protracted preaching tours, sums of money ranging from ten to fifty dollars were collected and presented to Elder Roberts, but he positively declined receiving it. This proves that he and his co laborers were influenced by higher and grander considerations than money.

## OBITUARY.

Died, in the city of Philadelphia, Pa., on the morning of February 28, 1883, after a few days illness from paralysis, Sister Elisabeth J. Rhodes, aged 56 years.

Sister Rhodes was the mother of Rev. H. J. Rhodes, pastor of the church at Baleville, Sussex County, N. J., who is known to many readers of the HERALD.

The above named sister was born in Lockwood, Yorkshire, England, in 1827; was married in 1845 to John Rhodes, who came to this country to improve his circumstances in 1855. They landed at Philadelphia on the 23d of December, and located at Consohocken, where they lived until 1861, when they removed to Germantown. Here, a few months after, John Rhodes died, and Sister Rhodes was left with five young children, the Rev. H. J. Rhodes being the second child. Just one month later the youngest of her children died. From 1862 to 1867 Sister Rhodes had many very dark days—with no relatives in this, to her a foreign, land, and very few friends to whom she could go for sympathy and advice. She spent many hours alone with God. She felt she had a friend in Jesus who was at God's right hand. To this source of comfort she went with all her burdens, and often had the promise fulfilled to her, "Cast thy burdens upon the Lord, and he shall sustain thee."

I desire to mention one incident, out of many, to show her faith in the living God, "who giveth to all liberally and upbraideth not," and for the encouragement of others. One morning, not long after the death of her husband and child, she was unable to provide a breakfast for herself and little family. There was no food in the house, and she knew not where to go, except to Him who has said, "Thy bread shall be given thee, and thy water shall be sure," and who has also promised to be "a Father to the fatherless and a Husband to the widow." So, gathering her four children around her, on bended knees she petitioned the God of heaven and earth to grant them those things they needed. The Lord says, "Call upon me in the day of trouble, and I will deliver thee;" and he sent deliverance to Sister Rhodes. One of the neighbors, inclining to call upon her that very morning, on approaching the door, heard her voice in wrestling prayer to God. Her heart was touched; she turned at once and procured the things necessary for the family's breakfast—God using her as his agent to answer the earnest supplication of Sister Rhodes. He who is now preaching the blessed gospel, and the whole counsel of God and his faithfulness to man, said to his mother after prayer: "I feel sure God will answer your prayer, and will send us our breakfast." So he did, and sent, also, great joy to the mother's heart.

In early life Sister Rhodes found the Friend of sinners to be her Friend. She found Jesus made unto her, through that faith in his adorable name which works by love and purifies the heart—wisdom, righteousness, sanctification, and redemption. And now she rests in Him. Blessed are the dead who die in the Lord! No more anxious care for the necessary things of this life; no more toil! Now she sleeps the blessed sleep from which none ever wake to weep.

Before coming to this country Sister Rhodes identified herself with the Episcopal Church, but after her arrival, meeting with so many sad trials and disappointments, she was a long time before she found a church home. She attended the services of the sanctuary as often as she could, but did not unite in membership with any church until 1879, when her son received her into fellowship with the people of God at the Johnsonsburg Christian Church, Warren County, N. J., of which church he was pastor at that time. In 1881 Sister Rhodes removed from Johnsonsburg to Finesville, and her church membership was transferred to the Finesville Christian Church. Of this church she was a member at the time of her decease. The funeral services were held at her residence, and were conducted by Rev. John G. Wilson. She had attended the services of his church whenever able to be present. The remains were taken, according to her wishes and directions given to her children, and placed beside the remains of her husband in the St. Stephens M. E. burial ground at Germantown, Philadelphia, Pa., where in peace she waits until the trumpet of the archangel shall call her to rise. At that call mortality shall put on immortality; that which is sown in weakness shall be raised in power, and the natural give place to the spiritual. All the saints from the East and West, North and South shall be caught up to meet the Lord in the air, and shall be forever with him.

My very intimate acquaintance with Sister Rhodes and with every member of her family has prompted me to offer this as a tribute of respect to her memory, and as a token of love to those she has left behind; and I pray that the example and counsel of their departed mother may ever be among the precious things they cherish in their memories.

JOHN BLOOD.

Philadelphia, Pa.

ON PROBATION.—The *Daily Transcript* says of the converts of a late revival "that there were one hundred and seventy-four seekers—sixty-eight were justified, thirty-four were sanctified, and out of the whole number of justified and sanctified ones, nearly one half were received *on probation!*" Some Christians had a revival. See Acts 2: "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." If this last was right, the other was wrong! Which, say you?

N. SUMMERBELL.

# Herald of Gospel Liberty.

A. W. COAN, - - - Editor
C. W. GAROUTTE, - Publishing Agent

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In Him is life, and the life is the light of men.

*All Pastors are authorized agents for the Herald.*

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The members of the Executive Board of the Ohio State Christian Association are requested to meet at Yellow Springs on the 24th day of April inst.

A. W. COAN, President.

—Rev. E. C. Cunningham preached at U. C. College on Sunday, April 1st.

—The address of J. E. Brush is No. 13 Lespenard Street, New York City.

—The address of Rev. J. H. Carr is changed from Sanford's Corners to Petersburg, Rensselaer Co., N. Y.

—The address of D. S. Husted is changed from Carthage, Hamilton County, Ohio, to Troy, Miami County, Ohio.

—Elder J. G. Bishop, of Stanfordville, N.Y., preached at the Middle Street Christian Church (New Bedford, Mass.,) the first Sunday in April.

—The spring term at Antioch College is more than meeting the expectations of the faculty. A better class of students could not soon be found.

—The new Christian Church at Veedersburg, Ind., Rev. C. L. Jackson pastor, was dedicated April 1st. The sermon was preached by President Mudge.

—It requires but little effort on the part of a minister to double the number of subscribers to the HERALD at almost any point where it is now taken. Try it!

—The post office address of Isaac C. Tryon is changed to Orchard Park, Erie County, N. Y. All remittances for Starkey Seminary should be made accordingly.

—The New Bedford *Standard* of March 30th announces that Elder Summerbell is prevented in moving by the sudden illness of his little granddaughter, Mary Edna Heath.

—New England Christian Convention meets at Franklin, N. H., in the month of June. The people at Franklin are looking for a good attendance. Let them not be disappointed.

—The revival interest in the church at Eaton, Ohio, still continues. Bro. Orr reports one addition on last Sunday, making eighty-two that have united with the church since the revival began.

—Rev. William J. Reynolds, of Quaker Street, N. Y., is coming to Ohio on a visit to friends. He will be at Yellow Springs on the 15th inst. We shall be glad to see him at the HERALD office.

—We are again compelled to beg the indulgence of our contributors. Of course we are much better satisfied to be overcrowded than we should be at finding our columns neglected by our brethren. We shall do the best we can, and give a hearing to as many as possible.

—Men often commit to writing that which they would not utter in conversation. Words spoken are soon forgotten, while printers' ink does not soon fade. Words that are to be embalmed and made immortal should be selected with great caution. It is not intended to suggest to any one to attempt the role of the trimmer, but that the truth should be spoken with great calmness and in love.

—Our friend, J. Arthur Hays, editor and proprietor of the Sullivan *Union*, at Sullivan, Ind., has sold that journal to Mr. U. Coulson. We regret that ill health should compel the retirement of so able, interesting, and conscientious a journalist as Mr. Hays has shown himself to be.

—The New York Eastern Christian Conference meets at Medway, June 7th. That is the first feast of the season. Many of our churches have been wonderfully blessed during the winter, and our conferences will doubtless be well attended, and suitable prominence be given to devotional exercises.

—Rev. W. D. Samuels has been greatly blessed in his efforts to plant a church at Bluffton, Ind. With the assistance of Sister Thompson a church was organized two weeks ago, which numbers seventy-six members, with twenty soon to follow. Good, faithful, earnest work will be blessed of the Lord.

—No publication of the Christians has received such universal favor or such general patronage from our people as has been given to the Gospel Hymnal. A fifth edition is just out, and they are going out at a rapid rate. None of our churches can afford to be without that book. It is a favorite everywhere.

—We take pleasure in inviting attention to an advertisement of "The Illustrated Historical Family Record and Album" found in another part of this paper. We are assured that the article will be highly attractive and desirable, and will at once meet a popular want. The idea is singularly happy as well as entirely new. Nothing of the kind has ever before been attempted. The company publishing the Historical Album is composed of well known gentlemen of this city.

—There are few things on earth or among men more contemptible than religious *cant*. If any man living should be *all* that he professes to be, and pretend to be nothing that he is not, that man is the professed follower of Jesus. He who attempts to impress the public with his profession of faith in Christ or his profession as a minister, by speaking in a whining or drawling tone of voice, or by an abundant use of cant phrases, or by the cut of his garments, should know that he is belittleing his profession and subjecting himself to contempt.

—It should be a matter of great care by both ministers and churches to see that churches are not left without pastors, nor ministers without pastorates. There is a field of usefulness for all men who have useful gifts, and there is some one fitted to meet the needs of almost every field when work needs to be done. It should be a part of the duty of all lovers of the cause to see that the Word is not preached to themselves alone, but to others as well; and not by themselves alone, but by all who have a message from the Lord. Be diligent and unselfish if you would serve the Master.

—Of course many of our Sunday-schools will want new singing books for their schools this spring and summer. Well, we have got them. It is the "WAY OF LIFE," by Prof. W. A. Ogden, so well and so favorably known to our people. It is brand new—just out—and the best thing of its kind that we have examined. Bro. Garoutte has arranged to publish it from this House. There are a few words in the book that we do not like, but as a whole we like it well and believe that it will give good satisfaction to our people. Wholesale, thirty dollars per hundred; three dollars and sixty cents per dozen; retail, thirty-five cents each. Sample copy sent by mail on receipt of thirty cents.

—If the Christians have no truth to offer the world, save that which they have in common with all the sects, then they have no good reason for an existence. Our fathers raised a false alarm, and we, their children, are following a delusion! Why struggle to maintain something that means nothing? If the position taken by our fathers is right, let us have the courage and manhood to maintain it; if it is wrong, let us say so and abandon it. It is much easier to float with the popular current, and talk softly of the doctrine of the cross which Jesus bore as our substitute, than it is to take up the same cross which he took and to know him in the fellowship of his sufferings.

—Elder Joel Thomas has gone West, and will spend the summer in Indiana, Illinois, and Iowa. Bro. Thomas is a true man and a good preacher. He is authorized to act as a special agent for the HERALD OF GOSPEL LIBERTY, Sunday-school literature, "Gospel Sermons by Christian Ministers," and other publications of this House. His address is Wingate, Montgomery County, Indiana, until the first of June, and from the first of June to the first of August it will be Keithsburg, Illinois. Bro. Thomas says, "I will travel through Indiana, Illinois, and Iowa, and I shall do all I can for the HERALD. I have read the HERALD for over forty years, and I am sure that it is as true to the Christian principles now as it was in the days of Badger or Hazen. I love all God's people in all denominations, and I am sure that sectarianism is the greatest enemy of the cause of Christ. I should regret to see a sectarian spirit manifested among the Christians."

—Now ready, Kinkade's Bible Doctrine, without abridgment or revision, to which has been added his last letters to his brethren. Also some remarks on the character of the great pioneer preacher by Joseph Badger, David Millard, David Purviance, Levi Purviance, N. F. DeVore, and A. W. Coan. The book is well bound, and printed on good brevier type. It has three hundred and fifteen pages, and is full of good commonsense. Every minister should buy it, and every member should buy it. All who wish to know what was preached and taught by western pioneer preachers should read this book. We do not pretend to say that we indorse all that Kinkade has written. But we do indorse William Kinkade as one of the greatest and truest men of his time, and his book is one of the best of its kind that has been written in any age. Send in your orders. Ten dollars per dozen; one dollar per copy.

## PETER COOPER.

When we turned to the name of Peter Cooper in our cyclopedia we found him ranked as an "American philanthropist." The literal meaning of philanthropist is a "lover of mankind." But few men in this country who have better earned this appellation than the venerable man who passed away on the morning of April 4, 1883.

He was born in New York City, February 12, 1791. He was not the child of fortune, but of adversity. His father failed in business, and at the age of seventeen Peter was bound as an apprentice to the trade of coachmaking. He served his apprenticeship faithfully, but did not follow the business. His educational advantages were very limited. He attended school half of each day for one year.

He first manufactured machinery for shearing cloth. He then engaged in the manufacture of glue. Fifty years ago he engaged in the manufacture of iron. He built the first American locomotive. He was not a speculator but a manufacturer. His fortune was the fruit of his energy and foresight. Few men did so much for the great enterprises that have distinguished the growth of our country. In the projecting of railroads and telegraphs he was a great leader. He was always active in the work of educating the common people, and distinguished as the friend of those who eat bread in the sweat of the face. The Cooper Union, for the advancement of science and art among the laboring classes, was the great work of his life, and on it he bestowed eight hundred thousand dollars. In it thirty teachers are employed. Over two thousand young men and women are receiving instruction in the various branches of science and art free of charge. He was a member of the first Board of Trustees of Antioch College, and an earnest friend to Horace Mann. He was a member of the Unitarian Church, of which Dr. H. W. Bellows was for so many years the pastor. He was the presidential candidate of the Greenback party in 1880.

## THE OLDEST RELIGIOUS NEWSPAPER.

The *Congregationalist and Boston Recorder* advertises itself as "the *oldest religious newspaper.*" It is less than a year since the New York *Observer* set up the same claim for itself, and was gently reminded of its mistake by the *Independent*. We have on our table a copy of the Attleborough (Massachusetts) *Chronicle*, in which is given a list of the first of the several classes of papers in this country, and in that is given the first religious newspaper the *Recorder*, Chillicothe, Ohio, 1814.

Do not these "able editors" know that the HERALD OF GOSPEL LIBERTY dates from September 1, 1808? and that the *Recorder's* beginning was in the year 1816, eight years later than the HERALD? We care but little about the question any further than every good citizen should care to preserve the truth of history.

## MORALITY.

A moral man is one who maintains right relations with his fellows. Neither Jesus nor his apostles were in the habit of preaching against morality. They denounced frequently and severely the mechanical observance of legal ceremonies. They had no patience with those men who sought to traffic with God—giving so much ceremony or sacrifice for so much grace and blessing. But the Master never discouraged the man who sought to maintain right relations to other men. On the contrary, he gave the most positive assurance that no right relation to God was possible that did not begin upon the human plane. The spirit of all gospel teaching is found in the command, "Go first and be reconciled to thy brother," and in that prayer which asks, "Forgive us our trespasses as we forgive those who trespass against us." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It is not many years since it was quite customary among the preachers of substituted righteousness to denounce the "moral man" as being of all men most to be dreaded—"he was worse than a thief." The purpose seemed to be to glorify the power of grace to save by showing examples of its power in the salvation of "men who had no worth nor merit in themselves." Jesus and his apostles taught that the saving power of grace was displayed not so much in a worthless life as in a life "that bore much good fruit." In fact, he said distinctly, "Herein is my Father glorified that ye bear much fruit." Humility is a grace of great beauty, but those who profess it for the purpose of hiding the deformities of a life of selfishness will soon find themselves to have been dealing in spurious coin.

In the picture of the day of final reckoning, as given by the Master in the 25th chapter of Matthew, there were some who claimed to have been quite religious who received no very cordial welcome to the right hand of the King's throne of glory. Others said that they had not known Jesus. The answer was, But you have *known humanity;* and inasmuch as you have respect unto it, you have had regard for me. Jesus always identified himself with humanity. The man who was not the friend and lover of humanity could not be the friend and lover of Jesus. Men may be religious and not be moral or Christian. They may be moral and not be religious or Christian, but they can not be Christian without being both moral and religious.

## NOTES ON THE SUNDAY-SCHOOL LESSON FOR 1884.

Some of our brethren have suggested the propriety of publishing a book of notes on the Sunday-school Lesson for the year 1884, for the use of teachers and officers, and such other persons as would desire to use them. It is proposed to get up the book on the plan of Peloubet's Notes, bind it in cloth, and sell it at $1 per copy. By that means teachers could be furnished with much more extended and satisfactory explanations of the lesson than can be given within the limits of our Quarterly. The book would be one of much value to all students of the Scriptures, whether they are teachers or not. We mention the matter at this time for the purpose of learning the feeling of our Sunday-school workers. If the work is to be gotten up its preparation must be entered upon at once.

## BRICK BOOKS.

The First Christian Church, of Albany, N. Y., has opened a brick yard to assist them in getting a church building. We have issued books with the cuts of sixty bricks in them. We ask our friends to buy a brick in our new church, and present our book for them to write their name on a brick. We charge ten cents a brick, so any person who can get a book filled with names can raise six dollars for our new church. Can not one or two of these books be filled in each church of our denomination? Is there not an active young lady in each congregation who can get a book filled for us? We also have some books with twenty bricks in. Will not every boy and girl who has sent Bro. Watson something for the Children's Mission try and get a book filled for us? To every one who gets a book filled we will send a fine photograph of our new church. To every one who will write me a postal card and give me their address I will send a brick book. Now let me hear from some one in every church in the land. Will not our ministers drop me a card and signify their willingness to take some of our books, and place them in the hands of young people who will push them vigorously? I have mailed books to some of our ministers, and would like to send them to many more. Brethren, send in your names.

We wish to dedicate the church some time in May or June free of debt. We pay $5000 for the church, and $2,000 to repair and refurnish it, but when completed it will be worth $18,000. The church will be self-sustaining, and will, in a few years, be one of our strongest churches.

Will it not be for the interest of each church in the land for our people to have a good church centrally located in the city of ninety thousand inhabitants—the capital city of this great state? It was only two years ago that the movement was inaugurated here. Will it not be an inspiration to our entire brotherhood to know that a church, holding aloft our banner, has been organized in one of the oldest and most conservative cities of our land, and become well established in two years? Brethren, we are in earnest, and confident of success. Will you not show us your good-will by throwing a brick at us? E. C. ABBOTT.

209 Lancaster Street, Albany, N. Y.

## SERMON ON S. S. LESSON FOR APRIL 22.

[*Concluded from page 225.*]

among them. They did not take members in the church without satisfactory evidence that they were disciples of the Lord. And so we should not be so anxious to enlarge the borders of Zion as to admit members without due discrimination. At the same time we may be too strict as well as too lax. We should not be influenced by prejudice nor let our suspicions get the better of our judgments. No matter what a person's previous standing and character may have been—is he now following Christ? If so, receive him kindly and fellowship him heartily. Then are there not those in our congregations who lack confidence and need help? They really desire to be Christians but hesitate to say so. They are waiting for some one to speak an encouraging word to them. Oh, that we had more disciples like Barnabas to take these backward, hesitating ones to Christ—to take them by the hand and bring them forward that they might also enjoy with others the loving presence of the dear Redeemer!

Having been admitted to the fellowship of the disciples and recognized as a Christian, Saul remained in Jerusalem for fifteen days (Gal. 1: 18), and, according to the custom of the Jews, prayed daily in the temple (Acts 22: 17). He thus acknowledged the value and paid due respect to the devotions of the sanctuary, regardless of sectarian bias. But he did not hesitate to proclaim the truth. "He spake boldly, in the name of the Lord Jesus, and disputed against the Grecians" (verse 29). That is, he openly defended the doctrine that Jesus was the Messiah, in opposition both to the native and foreign Jews. For the word "Grecians" means those Jews who resided in some other place than Jerusalem and spoke the Greek instead of the Hebrew language. There were quite a number of these in the city at this time, and they would be as much opposed to the doctrine that Jesus was the Christ as those who resided there. Paul, though he knew that it would arouse opposition and stir up hatred, could not hold his peace. He must defend the truth even if it brought him sorrow. And it did. The hostility of the Jews drove him from the city. "They went about to slay him." Behold their malignity! They would have killed their old agent in persecution when he became a follower of Christ. And how often still do those who were once comrades in sin abhor those who have become the subjects of grace! "Marvel not," said Jesus, "if the world hate you." Saul is willing to suffer. And by his sufferings he removes every stain of suspicion and gives full proof of the heroic patience of conviction and the unshaken courage of truth. It was not yet meet that he should die, and so the brethren brought him down to Cesarea, where Philip had preached and gathered a band of disciples (Acts 8: 40). Here he made a brief visit when he went to his native town, Tarsus, where he abode several years, "and was unknown by face unto the churches of Judea which were in Christ: but they had heard only that he which persecuted us in times past now preacheth the faith which once he destroyed" (Gal. 21: 23).

After Saul's departure the church had rest. That is, the persecution against Christians ceased. Various reasons have been assigned for this. The precise cause, however, is not known, but probably it was on account of troubles between the Jews and Romans. Certainly not because Jewish animosity against the disciples had abated. This remained the same and broke out again subsequently in fierce, open persecution (Acts 12: 1). But, whatever the cause, the church was at rest from outward perils and from inward dissensions, and as a consequence was built up ("edified"). The disciples themselves walked "in the fear of the Lord and in the comfort of the Holy Ghost, and were multiplied." Had there been internal dissensions this would not have been the case. Divisions among the enemies of Christ often give opportunity for the church's growth, and if at such time the brethren "keep the unity of the Spirit in the bonds of peace;" if, like the saints at Jerusalem, they "walk in the fear of the Lord," having reverence for him and his commandments, and in the consolations of the Holy Ghost, they prosper—the Lord increases and strengthens them. The real danger of the church is not so much from foes without as from foes within. Let us be bold advocates of the truth, nor shun to declare the whole counsel of the Lord, whether men will hear or forbear; but let us at the same time "be kindly affectioned one to another with brotherly love," keeping the spirit of love, unity, and peace in all our hearts. Let us be willing to suffer for the cause of Christ, if need be; but let us not in the hour of danger betray our trust by appearing to side with the enemies of the cross, though our course may provoke opposition. Here we shall do well to keep before us the example of the converted Saul. Let not his long labor and illustrious life be lost upon us. As he labored and suffered for Christ, who also labored and suffered and died for him and for us—let us also remember for what purpose these sufferings were borne, and labor with renewed zeal for the salvation of souls from sin and death.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

## TRUSTEE MEETING.

The annual meeting of the Board of Trustees of the Christian Biblical Institute will be held in the institute building in Stanfordville, Dutchess County, N. Y., on Wednesday, May 2, 1883, at 9 o'clock A. M. The following persons, elected at the last meeting, are entitled to seats in the board: H. Y. Rush, James Maple, A. W. Coan, C. A. Tillinghast, J. B. Weston, A. N. Bentley, Isaac Chase, Sarah J. McC. Craig, Brooke W. Howard. During the session the monument erected to the memory of Dr. Craig will be unveiled.

A meeting of the executive board will be held on Tuesday evening, May 1st, at 8 o'clock, in the president's mansion.

I. C. GOFF, Pres't.
MARTYN SUMMERBELL, Sec'y.

## ANTIOCH COLLEGE.

The sanitary committee, appointed by the executive board to look after the health of the college, as alluded to in a communication sent by the undersigned for publication a few days since, have attended to the duties of their appointment, and have thoroughly renovated the building by the use of the kind of gas recommended above all others by the Board of Health of New York City, as the most thorough and powerful disinfectant in use.

The buildings are now all in a neat and healthy condition. The students can now come to school with perfect safety.

By order of executive board.

JOSIAH KNIGHT, Cor. Com.

## SISTER LEWIS.

March 29th we attended the funeral of Mrs. Maggie Lewis, wife of Edwin Lewis, of North Fulton, Gratoit Co., Mich. Sister Lewis was born in Scotland—her maiden name being McDonald—about forty years ago. She had lived in this country twenty-six years, and in Michigan seventeen years. Married Mr. Lewis ten years ago, and leaves three interesting children, a husband, and a very large circle of friends to mourn her loss.

She became a member of the Christian Church upon its organization, and has ever been a consistent member. Only a few days ago we attended the funeral of her babe, six months old.

Sister Lewis, for some time, has had consumption, and during her illness was patient and trustful. She was a noble Christian woman, beloved and respected by all. Text, Rev. 14: 13. The attendance was very large, many being unable to enter the church.

C. MENDENHALL.

## EXPLANATORY AND CORRECTIVE.

Having received a very remarkable letter from a distant and distinguished ministerial brother, in regard to my article on "Christian Courage Needed," which appeared in the HERALD of March 22d, and fearing that others of my dear brethren might also misunderstand that article, I send the following extracts of my answer to him for publication. I hope they will prove to be sufficiently corrective:

LAKEVILLE, N. Y., March 26, 1883.

My Dear Bro. ———,—Having just opened and read your first letter to me, dated the 22d inst., and finding that your spirit is stirred within you, I hasten to answer it. My article in the HERALD on "Christian Courage" was written under something of a sense of duty. I thought that I had discerned that some of our dear brethren had as yet failed to comprehend, as I understood it, a part of the mission committed to our fathers, and to us as a people; to wit, to antagonize sectism and unscriptural sect dogmas. I mentioned some of the dogmas that I referred to. They are those still held by the sects as foundation principles of Christianity, even to the reception and exclusion of members, especially ministerial members, and thus dividing the fold of Christ. That, in other words, some seemed to me to act as though they thought that the great mistakes of our fathers were their not believing in these dogmas, and in boldly preaching and writing against them as evils. That there are some who, like the sects, verily believe that these dogmas, in at least a modified sense, together with a published statement of doctrines believed in by us, are necessary for successful Christian work, not comprehending that to believe, preach, and publish them as such would wholly change us as a people, making us not an instrument under Jesus Christ to unite the church of God, but another sect, another instrument of division. And, Bro. ———, if there are not such among us, then I have utterly failed to comprehend their uttered words and writings. I therefore stated that "some seem to act as though, if we could do or preach something so as to induce the sects to swallow us, our mission would be completed," etc. I endeavored to be understood as expressing how such appeared to my comprehension of what they spake and wrote, and hence I wrote what I did in describing how they appeared to me, having no doubt but that many saw them as I do. I had some little hopes that by first delineating the mission and work of our fathers, and then their apparent spirit and efforts in contrast with that of our fathers, they would feel their lack of harmony with us, and it might possibly do them good. I rather expected that at first some might be offended at my plainness of speech, but I also thought some would be led to reflection, and that after a while they would see the difference between our fathers and themselves.

Again, feeling that some were sorely tried because we have among us those who believe, write, and publish as above noted, I felt to say to them and myself, that seeing we not only have to battle with the sects and unscriptural dogmas from without, but also from within our own borders, we even needed, as did our fathers, much "Christian courage." If you will read my article again, you will see that I apologized for those among us who are not in full sympathy with us; that they were not altogether to blame for being as they are.

Now I wish to notice a few things in your letter. You write in it of "a charge of moral cowardice and dishonesty;" "denouncing in such round terms;" "denounced as hypocritical sycophants," as being in my article on "Christian Courage," and applied to certain ones among us, some of whom you mention by name. And of yourself you say, "I have been put in the category with those who are represented as ready to sacrifice their manhood to win a smile from popular sects." You really must have a very remarkable vision to have found all those things in that article, and applied to yourself and those dear brethren. I can not discover your name or the names of those dear brethren in it, nor can I discover anything bearing any similitude to the above quotations in any part of it. I find noted therein some things that appeared real to me, as I beheld them, which things I have tried to make a little plainer, if possible, in this letter. If the differences in spirit and action which I tried to plainly draw between some among us and our fathers belong to you, it is your right to claim them; but please be so good as to remember that I made no charge such as you have stated against any one or more; and, also, that when I say there are those among us having views and opinions which I described in the article, and that their views and opinions are not those held by our fathers, and consequently they act, being among us as I said they do, I am saying nothing against their moral and Christian character, but rather am showing in a tolerable clear light that their acts are true to their convictions. You write of these men as "the men who have been doing the hard work of the denomination, and are still doing it," and much more to the same effect. To this I have only to say, that as far as I know these brethren they have mostly been located with churches able to support them and their families, so that they could give themselves entirely to the ministry and pastoral labor, and without doubt have done a large, good work, for which I highly esteem them; but do you mean to assume that their success was because they are such men as can be known by the description I gave in my article on "Christian Courage" in contrast with that I gave of our fathers? If so, I shall be obliged to dissent from you. I have known men among us who in a long ministry have rarely been so supported as that they were fully liberated from secular employment, but whose gospel labors would not suffer in comparison with the labors of those you name. Paul sometimes labored with his hands, but was quite successful.

* * * *

Hoping and praying that this long, plain letter will do no harm, but only good, and that you will receive it as from a brother, I subscribe myself,

Your brother in Christ,

GEO. H. HEBBARD.

## FRANKLINTON, NORTH CAROLINA.

Having furnished means for building the Gaylord Boarding Hall in connection with the Franklinton school, and the same being nearly finished, Mrs. Wilson proposed that we should visit the place and see how the institution was progressing. We left home January 25, 1883. Stopped in Baltimore a few days, with our dear and kind friends, Rev. A. Webster, D. D., and family; visited several places of interest, among which was the Peabody library, and took a peep into a facsimile of the Sinaitic MSS. of the New Testament; and on Sabbath night preached for a Methodist Episcopal church whose pastor was sick.

Monday, 29th, we went to Washington, where we put up at the St. James Hotel, where we had good accommodations at reasonable rates. At first we thought it a temperance house, there being no bar in sight; but we learned, on inquiry, that there was a bar back, where the ardent was sold, to the dishonor of the name. We visited some dear friends in Georgetown. Went to the Capitol, and saw both houses of Congress in disorderly session. Visited the Louise Home, founded by the great banker Corcoran. Also attended the President's levee. We thought he seemed annoyed by the hand-shaking and considered it a decided bore. The hundreds of people following us would not be likely to improve his amiability, which was apparently at a low ebb.

Wednesday morning the sky was overcast with lowering clouds, and we determined to go on to Richmond, the late capital of the Southern confederation. We put up at Ford's Hotel; visited several places of interest, but the city seemed to wear a dejected appearance. Its brief exaltation did it no good.

Thursday, February 1st, we reached Franklinton, and were met at the station by Rev. George Young, principal of the school, and Rev. J. W. Wellons, who conducted us to the principal's cottage, where we were cordially entertained during our stay. After supper we attended religious service in the school building, when one of the theological class preached, evidently under some embarrassment. The matter and manner was the subject of criticism by his fellow-students in the class the next day, softened by the apologetic remarks of the principal, at whose request we gave them an address on ministerial work, etc. On Friday, February 2d, we attended the exercises of the school throughout the day, and at suitable times spoke words of encouragement and exhortation to all.

The school buildings occupy the most eligible site in the village, being on the south side, between the main street and the railroad. The ground is sufficiently elevated to command a prospect of the entire village, and large enough for the buildings of a first-class college and campus, which it may some day become. At all events it bids fair to attain the rank of the Literary and Theological Institute of the North Carolina and Virginia African conferences of the Christian denomination; and they may in time be able to sustain it, but at present the means for building purposes, and to pay the principal and his assistants, must mainly come from the North, and should be given without stint.

The school building and lot on which it stands were paid for by the subscriptions to the Franklinton school fund. They cost about $2,500, and are held in trust by the American Christian Convention for the use of the school. The building is a frame structure, 50 by 30 feet, two stories, and dormitory on third floor, with cupola and bell. It has quite an imposing appearance. On the first floor is Brush Hall, which, besides its school purposes, is used as a chapel for religious services. The passage and stairway occupy the remainder of this floor. The second story, beside the passage, has two halls and a class room and library room. But the dormitory is not finished, and the whole interior needs a coat of paint, all of which will require an outlay of $225.

The principal's cottage is south of the school building on an adjoining lot purchased by the colored people and held by trustees appointed by their conference. The money to build the cottage was given by them. It is a one-story building, without cellar, garret, or closet, and contains a sitting room, two bed rooms, and a kitchen—one of the bed rooms answering for a store room also. In it the principal and his assistants reside during the school term. It is not such a building as is needed; and even such as it is, it is not finished. It would take $375 to finish it and furnish it as it should be. An addition having a hall, stair-way, parlor, and office on the first floor, and three chambers above, with a cellar under the present building, and adequately furnished, would make it suitable for the purpose intended.

The Gaylord Boarding Hall is north-east of the school building and on an adjoining lot north of the school lot. The building is 50 by 30 feet, two story, and finished garret. It is, or will be, finished and furnished, and, as soon as proper arrangements are made, will be conveyed to a board of trustees appointed by the Christian conference, duly incorporated.

The north-west corner of this lot will make a suitable site for a church, and it is in contemplation by the colored people to erect one there.

The condition of the school itself is excellent, and the advancement of the pupils is rapid, so that it has a good reputation. Another season the number of pupils will be considerably increased by the removal from Franklinton of the state normal school for colored teachers; and as the rooms are crowded now, they will be too much crowded then. This will make an addition to the school building a necessity. A wing, therefore, ought to be erected next fall, provision for which should be made at once. This will take $1,200. So that, with the other sums previously mentioned, it will require $1,750 to meet the urgent needs of the school in the way of providing suitable accommodations for teachers and pupils.

The support of the principal and his assistants is an item of great importance. The amount contributed by the friends North for the present term is, or is expected to be, eight hundred dollars, from all other sources less than two hundred dollars, and with this amount, less than a thousand dollars in all, the principal has to bear the expenses of the school, pay the four assistant teachers, defray all traveling expenses and his own salary. The traveling expenses amount to two hundred dollars. And it must strike any one who is at all acquainted with such matters, how meager is the support of the principal and teachers and expenses of the school on the balance. At least one thousand dollars should be raised in the North for this purpose next season. And if not done, who could blame the principal if he should resign his position? Let that much be insured to him.

This school needs an endowment much more than others, because of the poverty of those for whose benefit it has been instituted. With a permanent fund to be relied on, and sufficiently large to enable the principal to canvass for pupils, this school can be made a mighty lever, with God's blessing, in elevating the colored race and energizing the Christian churches and ministry for the work before them.

Some of the Christian denomination, but very few in comparison, have extended the helping hand to these poor and grateful people, and by what has been done have awakened expectations and trust which it would be sad to disappoint. Let all take hold and contribute according to their ability to make this school what it ought to be, that God may be glorified in your liberality and professed subjection to the gospel of Christ.

JOHN G. WILSON.

Philadelphia, Pa., April 2, 1883.

[From the New Bedford Standard.]

## REV. DR. SUMMERBELL'S FAREWELL.

At the Middle Street Christian Church the decorations on Easter consisted of an arch bearing, in gilt letters, the words, "The Lord has risen." On the right of the platform stood an anchor, on the left a cross, each four feet high formed of evergreen, and on the table stood another cross covered with moss. In front and on each side of the desk were blooming plants and ivies in pots, neatly arranged, and on two stands were two bouquets of cut flowers, all from the hot house of Mr. Washington Keen, West Maxfield Street. The decorations were arranged by members of the Social Union connected with the church.

A large congregation assembled to hear the farewell sermon of the pastor, Rev. Dr. N. Summerbell. Before announcing his text Dr. Summerbell said he had two sorrowful things to speak of. Last evening Deacon Hathaway, of Fall River, died very suddenly from a stroke of paralysis. He was a man of fine Christian character, and exerted a great influence in the church of which he was a member. The preacher then spoke of Miss Annie C. Brownell, who died last Friday after a long and lingering illness. For many years she was a member of the Middle Street Christian Church and Sunday-school, and was very active in the affairs of both. She retained her consciousness to the last, and passed away in full Christian faith and hope.

Dr. Summerbell then gave as his text the words found in I. Cor. 15: 20—"But now is Christ risen from the dead, and become the first fruits of them that slept." After referring to the death and resurrection of Jesus Christ, the speaker turned his attention to the Christian Church, showing how it has progressed for 1,850 years, and how it may yet go on to greater glories. Christianity is yet in its infancy, and is a heavenly religion. To be a Christian is to be everything. The first Christian Church was at Jerusalem; the people were all of one accord, and the only creed was the open Bible. Jesus first introduced Christian hymns at the communion. The church was organized for a world-long conflict against sin. Prayer has great power in the church. Life and immortality came with the church. All the righteous assisted her. The preaching was earnest in her early history, converts were expected at every meeting, and baptisms took place at all hours of the day. The church always remembered the poor. Without Christ in the church no souls will be saved. The members of the early church loved their religion; they were not ashamed of it. The Protestant religion arose in 1529. The first church called "Christian," founded on the Bible, was organized in 1793. No doctrines of men blemish this church founded on the Bible. The Middle Street Christian Church has long been renowned for her Christian virtues. Many have been converted since her organization. Since Dr. Summerbell had been the pastor, a period of two and a half years, fifty persons have been added to the church, and about one hundred and twenty in all have been converted, and members who had grown lukewarm had been recalled. He advised the church to choose a good minister, and help hold up his hands.

In closing the speaker said: "Farewell, ye aged veterans of the cross; farewell, ye aged sisters so faithful; farewell, Bible class; farewell, Sunday-school; for you I will ever pray. Farewell, young men and women; be faithful. The gates of paradise open of themselves to the faithful. I hope to meet you all in heaven. Take heed unto yourselves. Take care of the church."

Dr. Summerbell resigns his charge over this church on account of failing health. He leaves the church with many feelings of regret on the part of its members who will ever cherish sweet memories of him and his estimable wife. The evening service was largely attended, and at the close a cordial, farewell hand-shaking with the pastor was indulged in.

## SISTER AUSTIN.

The subject of this notice was born at Pine Plains, September 5, 1851; was married to Nuel E. Austin August 15, 1867; moved to Canisteo April 1, 1877; from Canisteo to Greenwood April 1, 1880.

Last December Mr. and Mrs. Austin embraced religion, joined the Christian Church, and have been faithful, earnest workers up to the time of her death, December 10th. Sister Austin was at church and at her post. Did not feel very well after services, and returning home, grew worse very fast. The family physician was sent for. Counsel was called on Friday. The third physician was called. She desired to know what he thought of her. He calmly told her she had not very long to live. Sister Austin then made known her great anxiety for the church and Sunday-school and choir, of which she was a member. Her son of fourteen years played the organ. She exhorted them to keep up the choir that she had labored so hard for.

She had a class of eight boys in the Sunday school. They were sent for. As they came in she took them by the hand and gave them the best of counsel, closing by saying to them all, "I shall soon be in heaven, and I will be waiting and watching for you." She then called the pastor of the church, desiring him to help them to choose a teacher that would be as interested in their welfare as she had been, and to present to them the Christmas presents she had already purchased for them. This request was granted and carried out as she desired.

She then called her companion and his brother, who lived with them, giving her opinion as to what she thought they had better do, hoping they would keep the children together—one boy fourteen and one girl ten years old. She then said, "Who will be a mother to my children?" The pastor's wife said, "I will as long as they are in my reach." That seemed to satisfy her. This was Friday afternoon, the 15th.

Her friends were then telegraphed for. Her brother and one sister arrived Saturday forenoon. The friendly hand was shaken, the kiss was exchanged, and many tears were shed by all present. She then inquired about her father and mother who were not able to come, and all with the greatest calmness and in the most impressive manner.

She requested all to come into the room, each to be seated in a circle around the couch on which she lay. She then commenced to make every arrangement for her funeral, naming the ones to lay her out, making choice of the minister to preach the sermon, giving away her pictures that she had just had taken, taking the ring from her finger, mentioning the name that should have it with all of her keepsake. She said, "I want to kiss you all good-by." One by one she called them to the couch, the kisses were exchanged, exhorting each to meet her in heaven. She then folded her hands and offered a most touching prayer, which will be long remembered by all present. Shortly after she passed off as if she was going to sleep, leaving a beloved companion, a father and mother, two brothers and three sisters, two children, with a host of other friends to mourn her loss. The church and choir and Sunday-school deeply feel her loss. May the blessings of God rest upon the bereaved family and friends.

The funeral services were held in the Christian Church in the village of Greenwood, Steuben County, N. Y. A large congregation was present, and nearly all were mourners. Sermon by the writer. Mark 14: 8—"She hath done what she could." JOHN H. CHEESMAN.

## FRANKLINTON MISSION RECEIPTS.

Since the last report I have received the following sums for the Franklinton Educational Mission:

| | |
|---|---|
| Mrs. Charlotte Kemble | $10 00 |
| A friend in New York State | 2 00 |
| Schultzville (N. Y.) Christian Church | 5 45 |

Not long ago a much esteemed minister, in remitting a collection from his church, says: "I wish it was three times as much, but this is all they made it. Some people seem to measure their duty in such cases by a very low standard; at least so it seems to me. But if *all* our churches would only fall into line in these general collections for our church enterprises, the sums would aggregate well." So they would, and I shall continue to hope that this Franklinton Educational Mission will be sustained by the free-will gifts of friends of the colored race. J. E. BRUSH.

## ARTHUR E. BRINKWORTH.

The Rev. Jabez A. Brinkworth and wife, of Saffron Walden, Essex, England, are called to mourn the loss of their eldest son, Arthur Erasmus Brinkworth, who died very suddenly at 2:30 P. M., March 19, 1883, aged seventeen years. Arthur was an unusually bright and promising boy, and no words can express his intellectual and religious worth and work.

The fond parents are deeply heart-stricken in the death of their dear son who bid so fair to make a man of marked ability and usefulness in the world, and who was so greatly beloved by all who knew him. But they have the consolation to know that he was a faithful young Christian, and that he went to sleep in Jesus, saying, "Triumphant!"

Bro. and Sister Brinkworth have many friends on this side of the Atlantic who will deeply sympathize with them in their great sorrow and bereavement.

D. W. MOORE.

North Greece, N. Y., March 30, 1883.

## MARRIAGES.

GAMANS—DUNN—Married, March 29, 1883 in New Bedford, Mass., by Rev. Dr. N. Summerbell, Walter A. Gamans and Miss Lucilla D. Dunn.

GEE-KLINGENSMITH—Married, at the residence of the bride's parents, near Pittsford, Mich., March 23, 1883, by Rev. Geo. Price, Mr. Amasa G. Gee and Emma J. Klingensmith—all of Pittsford.

PARKER—LATHROP—Married, at the residence of I. L. Fletcher and by him, at Harford Mills, N. Y., March 8, 1883, Mr. Edwin J. Parker and Miss Mary L. Lathrop—all of Lapeer, N. Y.

HANZELMAN—BAUGHMAN—Married, at the residence of the bride's father, March 20, 1883, by H. G. Heoffer, Mr. John Harzelman, of Michigan, and Miss Anna M. Baughman, of Shelby County, Ohio.

SHAFFENAKER—ARNOLD—Married, March 8, 1883, at the residence of the bride's father, near High View, Frederick County, Va., by Elder John H. Barney, Mr. C. W. Shaffenaker and Miss Mattie F. Arnold.

SHERWOOD—BALL—Married, at the home of the bride, near Summerset, Warren County, Iowa, February 22, 1883, by Rev. P. W. Jellison, Mr. Jas. W. Sherwood and Miss Achsah E. Ball, daughter of Rev. A. R. Ball.

## OBITUARIES.

TYLER—Died, in Binghamton, N. Y., Sept. 7, 1882, Mrs. Hattie Tyler, aged 36 years. Funeral services by A. J. WELTON.

SHAW—Died, March 15, 1883, John Shaw, in the 80th year of his age. He joined the church when 15 years old. Funeral services conducted by M. HARROD.

LAMBERT—Died, in Binghamton, N. Y., November 9, 1882, Mrs. Sarah L. Lambert, aged 41 years. Services by the writer, in our chapel on Clinton Street A. J. WELTON.

MOORE—Died, March 8, 1883, in Sunbury, Delaware Co., Ohio, Bro. Cornelius Moore, in the 86th year of his age. He united with the Christian Church when Elder I. N. Walter preached at Sunbury. Funeral on the 10th, conducted by M. HARROD.

SWARTWOOD—Died, March 6, 1883, Sister Hannah Swartwood, in the 63d year of her age. She has been a faithful member of the Christian Church at Trenton, Delaware Co., Ohio, for a quarter of a century. Funeral by M. HARROD.

HEAVERLO—Died, March 15, 1883, Sister Hannah Heaverlo, aged 84 years. She has been a member of the Christian Church near Alum Creek, Delaware Co., Ohio, for 12 years. Funeral services conducted by M. HARROD.

BISHOP—Sarah Bishop was born in Kentucky in 1816, and died in Clermont Co., Ohio, February 27, 1883, aged 67 years and 16 days. She was a member of the M. E. Church. Funeral services at Goodwin's school house, by the writer, assisted by Rev. R. A. M. Johnston and L. M. Shinkle. J. F. BURNETT.

FORD—Ella Ford died March 17, 1883, aged 21 years, 9 months, and 19 days. She was a member of the Christian Church at Point Isabel, Clermont Co., Ohio. She died as she had lived—a worthy member of the church and a believer in the power of Christ to save. Funeral services at the Christian Church in Point Isabel by the writer, assisted by Rev. G. W. Mefford. J. F. BURNETT.

COLEMAN—Died, in Binghamton, N. Y., March 20, 1883, Lewis K. Coleman, aged 17 years. His was a sad death, being one of our Sunday-school scholars, professing Christianity a few weeks before his death. He was run over by the cars not over half an hour after leaving the school. Services in our chapel, to a large and sympathizing congregation. The Lord sustain the afflicted family. A. J. WELTON.

SPENCER—Died, in Rays Cove, Bedford County, Pa., October 26, 1882, Israel Spencer, aged 69 years and 7 months. Bro. Spencer was a worthy member of the Christian Church in Rays Cove, and was a faithful worker in the Sabbath-school; always in his place in the prayer meeting. He leaves a companion and several children to mourn, but not without hope. Sermon on the occasion by the writer, to a large congregation. JOS. BARNEY.

SMITH—Died, in Fairbanks, Florida, Susan H., wife of Elder Jeremiah M. Smith, in the 60th year of her age. She professed faith in Jesus when young, and was baptized by Elder John Shaw, her first husband. For a long time her suffering was very great, but borne with Christian fortitude, and only closed when she fell asleep in Jesus, on the morning of March 15, 1883. J. M. SMITH.

BUSHMAN—Died, at her home in Cincinnati, Ohio, March 27, 1883, Levina Bushman, aged 21 years, 7 months, and 16 days. She had been married two years, and leaves a heart-broken husband and relatives, with numerous friends, to mourn their loss. She had early given her heart and life to Christ, and devoted her service to church and Sunday-school work. She knew full well the power of divine love. After the funeral service by the writer, assisted by Rev. O. J. Wait, of Antioch College, her remains were tenderly laid away in the Mount Zion cemetery. May God bless the weeping ones. J. F. BURNETT.

TYLER—Died, at South Portsmouth, R. I., March 16, 1883, Lucile, infant daughter of Rev. Myron and Edith Shreve Tyler. She was a lovely babe, beautiful and patient. Her short life—one day less than six months—was long enough to make her very dear to all who knew her. It was a sad loss to the parents. They were at the time preparing to move to Conneaut, Ohio, where Bro. Tyler had just been chosen pastor. They leave all that was mortal of their sweet child on the beautiful island of Rhode Island, overlooking the bay and the ocean. But with the child all is well; it is safe with Him who bade the little ones to come to him. Services by the writer. W. I. LAWRENCE.

## THE FIELD---CONTINUED.

### OHIO.

*Bethel and Mt. Zion.*—Sunday, March 25th, I closed my labors with the above named churches. The houses were crowded and much interest manifested in the services. The six months I have labored with these two churches have been the most pleasant of my life. I held meetings at both places, assisted at the former by Bro. S. T. Morris, of Williamsport, an able and efficient workman. Brother John Gillespie, one of the old and faithful pioneers of Putnam County, assisted me at Mt. Zion. Much interest was manifested in the meetings. There were nine additions to the Bethel Church and eight to the Mt. Zion. When the time for parting came the well-wishes of the brethren and friends were expressed in the presentation of valuable and much-appreciated gifts. Bro. G. R. Mell now takes charge of the work. God bless both pastor and people.—E. A. Colt.

### INDIANA.

*Ray's School-house.*—Monday evening before the second Sabbath in March Bro. Banning commenced a series of meetings at this place. He labored earnestly for the Master, and his efforts were crowned with success. There were seven additions to the church. Father and Mother Wilkins were with us during the meeting. We were delighted to be permitted to have the wise and faithful counsel of this aged father. May God bless this aged brother in Christ. Elder E. D. Simons is our pastor, but owing to ill-health he was not permitted to be with us at the commencement of our meeting. He is a true laborer in the vine yard of the Lord, and let us earnestly pray, if it be God's will, that he be restored to health.—D. C. Ogle.

*Merom.*—The present outlook for wheat in this vicinity is unfavorable.....Encouraging reports from Bros. T. B. Chapman and H. M. Brooks, former members of the Berean, reached our ears lately.....Bro. Charles Watson will preach at the Christian Church near Wheeler, Illinois, next Sunday.....The present enrollment of students in college is ninety-six. The expectations of both faculty and citizens have been more than met.....The hundred dollars' worth of books spoken of by us recently was a donation from Prof. W. A. Bell, of Indianapolis. The books have been received, with the exception of a few volumes, and the members of the association feel that a valuable addition has been made to their library. Bro. Bell has our thanks.....An association has been formed for the establishment of a college paper in our school. The first issue will be before the public ere this appears in the Herald. With P. A. Canada at the front as editor we may reasonably hope for success. If the life of the paper is perpetuated we believe it will prove a benefit to the schools.....A young ladies' prayer-meeting has been established here. In the nature of its work it will be similar to the Y. M. C. A., and will be considered a complement of that association. We believe there are but few colleges that can boast of greater advantages for soul culture than those offered by Union Christian College.—E. C. Cunningham, April 5th.

*Merom.*—Brethren of Antioch, do not get discouraged; you will come out all right. U. C. College set sail, the spring term, with ninety-five students and everybody happy. Prof. Humphrey, one of our faculty, will leave us this term. (He is a son of Samuel Humphrey, of Yellow Springs.) Yellow Springs, Ohio, will gain him as a physician, and they ought to be proud of the acquisition of such an excellent citizen, while we deeply feel our loss.....Prof. J. D. Evans, of Ohio, and formerly of U. C. College, has the deep sympathy of the undersigned in his late sad affliction.....There will be a vacancy in the faculty of U. C. College at the June meeting.....President E. Mudge is going to Michigan during vacation to capture the state in the interest of U. C. College.....The Bereans have turned out two more tip-top preachers—Bros. Charles E. Watson and G. B. Merritt; and then we have in the quiet a regular Spurgeon of a preacher, who is as solid as a rock and will astonish the church in days to come. We refer to Bro. Cunningham. The Bereans will no doubt have about twenty members next fall. That's right, brethren, come on.....The executive committee have bought the public square of ex-President T. C. Smith, if he accepts the terms. .....Wanted—three hundred students for the fall term of U. C. College.....Did not some of the trustees (yes, all) take an oath to be true to the interest of U. C. College? Read this carefully and then think—this is all..... Professor W. A. Bell, "President of the Indianapolis Conference," has just sent the college library a donation of a round $100 worth of books, to be put up in what will be known as the Bell Corner. Success to the man that will beat the above. Prof. Bell hints about more to come. He is publisher and editor of the Indianapolis *School Journal*. Send for it, teachers.....Wanted—two hundred families to move to Merom.....The President Holmes lot was sold last week to build on—which will bring four students.....The Narrow Gauge Railroad think strongly of running their track (re-laying) through Merom.....Elder Godley is on the wing again, shaking up the cash. He is a "heap" now-days.....God bless the Christian Church.—J. T. P.

*Graysville.*—February 28th we answered a call of Rev. George Rippey, at Atwood, Piatt County, Illinois, to remain a few days in a protracted meeting with the church of that romantic and growing town. Things at the start were a little discouraging. In December the Disciple brethren had just completed a large, fine house of worship (all except the seats and painting), and had sent for the "Henry Ward Beecher" of the church, Elder Black, formerly of Indianapolis, and who has but few superiors as a pulpit orator and linguist; and also for an eminent divine from Missouri, Elder Lucas. They had fine roads, and the silvery sheen of the moon at night, and labored hard for three weeks, and the result was one addition by letter. Then the Methodists had in January dedicated their house of worship, sending to Decatur, Illinois, for a clergyman of renown, a regular "Peter Cartwright" in the pulpit. The roads were like a pike, and smooth as a floor, macadamized with snow. Three weeks those brethren labored and toiled for God to revive his work; the result was some three conversions and four by letter. At odd times between these two meetings Bro. Rippey had taken five into the church of the Christians. Our arrival was in the mud—that nasty, sticky mud, black as tar. On the train one fellow spoke of the religious interest of the place as "deader than a stone." In the barber-shop of the town, while being shaved, a lounger remarked, "Well, they say the New Light preacher from Indiana came on the train to-day. They say he isn't near the orator that Black is. I bet a 'nick' they don't catch a fish." This caused us to remember the words: "Paul may plant, and Apollos water, but God giveth the increase." In addition to the mud and dark nights, rain commenced to fall, and for four days and nights not a team was at the church, and the front of the church was a mud hole. Bro. Sipe, the tile man, came with his cart and mule, and with cinders made a walk to the railroad, and Elder Rippey gave us to understand that he was not able to preach. How people ever got out through the mud and rain is more than we can tell. But they came day and night, and large houses greeted us evenings. Elder Schultz was quite regular in attendance, and aided; also Elder Livengood occasionally. In four days we had four additions, one a lady of wealth, by letter from the Methodists. Then one, two, and three of a night till sixteen had come, two joining the last night—a stormy, dark night—when we were summoned home by the sickness of a son. Bro. Rippey was detained in his room by sickness, yet we announced meeting for the next day and evening, and the result was sixteen more under the labors of Elder Rippey, making for the Christian Church at Atwood for this conference year thirty-seven additions. Elder Rippey is greatly beloved by the citizens of Atwood, and he is on his fifth pastorate year—though now in very delicate health. Sister Rippey is now engaged in raising silk. She has four thousand silk worm eggs, and will soon have them running after her like a flock of geese. They will spin her about $150 worth of silk. She keeps them up stairs in what she calls the "preachers' room," 10 by 12 feet. We are sorry that sad affliction took us home and that we could not remain through the meeting. God bless the noble band of brethren at Atwood. Stick together like wax; hold up the banner of Jesus Christ; support promptly and pray earnestly for your noble and afflicted pastor; and do not be afraid to recommend the Christian Church. Put it in the front ranks where it belongs, and where it will stay in humility if Christ leads you. Finally, brethren, be of good cheer.—J. T. Phillips.

## Children's Mission.

*CHILDREN'S PLEDGE.*

"We herewith give our dime toward the support of Christian missionaries, to work upon the borders."

*BIRTHDAY PLEDGE.*

"I hereby pledge one dime, or more, as a birthday gift toward the support of the Children's Missionaries."

*THE SISTERS' PLEDGE.*

"We herewith give twenty-five cents toward the support of missionaries, in the interest of the Christians, where needed."

The spring-time has come again, and therewith the song of birds will be heard and sweet flowers will bud and blossom on the lap of nature. The children must try to be very happy so as not to be out of harmony with the flowers and the birds. God wants everybody to be happy, and if we would look up with love into his face, as we may by faith, we will find that he is always smiling on us. As God is toward us so we should be toward others. "Make the world happy" should be the rule of our hearts, and children can do much toward this blessed end. If your hearts are full of the sunshine of love and joy toward parents, teachers, and mates, they will catch the gleams and bear them from your hearts into other hearts and homes, rifting and scattering the clouds of gloom and sorrow.

OUR LETTER BOX.

Mr. W.—Inclosed you will find twenty-five cents for the Children's Mission. My papa and mamma are both dead. I am eight years old, and I live with Grandma Taylor.

Viola Slaughter.

To be motherless and fatherless, as is Viola, is truly a bitter thought, and one over which all the good children will mourn. There can be no love like a mother's, nor will that mother's love cease because death calls her away. Viola must remember that mamma loves her yet. She is blessed in the good home she has, and may she reward her grandparents with a great deal of love.

Mr. W.—I inclose ten dimes for the Mission. Among the donors is Grandpa Cove, eighty-five years old, and he is such a good man. Also my cousins Carrie and Laura Hardy, Miss Reeder, Anna Lebow, Lucy Fry, Julia Street, Miss Galloway, my teacher, Miss McWhirk, and myself. I am nearly nine but not too young to do something for Jesus. I am trying to do what is right. I go to prayer-meeting always, unless sick, and I love to go. I go to school, and am living with my Uncle Walter Hardy. My parents, two brothers, and a sister have gone before. Brother and I only remain here. I hope these dimes will make the lives of other children some better and happier.

Nettie Dugan.

Yellow Springs, Ohio.

And here is another dear, orphaned child, and with two brothers and a sister in heaven, how much more than an orphan is she! One only brother living! How very sad, and yet how truly this represents a great many families. Of how many families one only lingers! and of all families this must yet be true. One goes and then another, and finally the last one. As we must all go, how important that we be ready; and as we may go in early life, what wisdom there is in an early preparation. We commend Nettie's very blessed example. Pastors love to see the children at prayer meeting.

Mr. W.—I inclose one dollar for the Children's Mission from father and myself. We still try to remember the good work. Thomas Henry.

Bomansville, Ontario.

To remember a good work it is sometimes necessary to try. We so easily forget that God would remind us of most essential things by perpetual remembrances. He would keep the Word open before us and the Spirit active within us, and daily he would salute us by the word of our fellow travelers.

We trust our friends will not forget the Mission, and remembering it in thought and talk and prayer, we are sure of offerings in its support. Thanks to the father and the son.

Mr. W.—I inclose a memorial offering of one dollar for Edwin Douglass Wade, our dear child. Like as he has gained an entrance into that better country so we wait in hope. God's blessings continue with the Children's Work.

Francis R. Wade.

Lockport, N. Y.

We can not forget our own. No matter whether they abide at home or abroad; whether they live and labor on earth or live and rejoice in heaven—it is all the same—they are our loved ones. They will not forget us, nor should we—can we—them. Jesus lingered with his friends forty days after his resurrection, as though loath to go from earth. So our loved ones may linger long very near and then not go very far away at last. They who live in our hearts can not be too near us, too constantly with us.

We are glad Bro. Wade yet loves the Mission. He has loved it long and well. Peace ever abide in his home and blessings ever attend his labors of love.

Mr. W.—Once more I hand you my mite for the Mission. Find twenty-five cents inclosed.

A Friend.

Alcony, Ohio.

This is one of our faithful yet unknown friends. God has given us many such and may he increase their number. Yes, God has given us them, for he inclines the heart to every good work. Man is no machine, moving simply as he is moved upon by God. If so he would never do a wrong thing nor hardly an unwise one. But he, to a large extent, is controlled by unseen and outside forces. "It is not in man that walketh to direct his steps." "I will lead you."

What a consolation is here! God's presence is more than that of a king, more than that of an angelic retinue. Still kings walk with him in the humblest human form, while the angels are ever near. What blessed companionship has man!

Mr. Coan.—I was at the Methodist Episcopal Sunday-school to day, there being no Christian Church here now, and two hundred and fifty persons were present, while their collection was three dollars and fifty cents. That collection made me think to send a dime for the Mission work and a letter for its columns. I hope I shall meet you in heaven. Annie Burket.

Union City, Ind.

While another was expected to answer this, yet the voice of the heart, warmed with the Spirit, is ever the same. Jesus spoke in love as the Father would have spoken, and the apostles spoke as Jesus did. The Christian voice is ever that of love, good-will, and encouragement. Who, in Christ, would bring a shadow over the heart of our young sister or withhold from her the needed word of encouragement? Not Bro. Coan nor Mr. W. The sister will take then our mutual blessing, and feel sure that therewith is added God's own. Let the last sweet hope continue. It will have answer.

From Georgie and Maggie Orr, of Troy, we have a dime each for the Mission. They are both dear, good children, and the sweet promise of a happy and useful future. They have lately buried their darling pet, Lizzie, but they know that her body only sleeps in the grave—that she is now an angel and lives in heaven.

J. P. Watson.

Troy, Ohio, March 27, 1883.

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## SKETCH OF WM. STUDABAKER'S LIFE.

William Studabaker was born in Warren County, Ohio, February 7, 1807. When he was about one year old his parents moved to Darke County. At that time the country was very wild. Indians and wild beasts were plenty. There were two classes of Indians — hostile and friendly.

William at this time was very weakly. Some of the friendly Indians visiting his father, saw the condition of the then small boy, and, believing they could restore him to health, stole him away while his parents were in the clearing at work, he having been left in the care of a little girl. The little girl ran to the clearing to give the alarm to the parents. The father, on receiving the news, asked what kind of an Indian it was. The little girl gave the description of the Indian, and the father remarked, "He is a friendly Indian. He will bring him back." They continued coming and taking him away almost every day for about a year. During this time William became very much attached to them, and when they would come and go away without him, he would cry after them; and up to the day of his death you could not get him to say anything against the friendly Indians.

A few years later he moved with his parents to a farm near Greenville, same county, where he remained until he was twenty-one years of age. He was then married to Sarah A. Thompson in the month of March, 1828. After his marriage he located on a farm near Greenville—the one now known as the county farm. He lived on this farm eleven years, and in the year 1839 moved to Wells County, Ind., and located on the farm now owned by Lewis Markley. He remained on this farm about six years, and then moved across the river on his farm, where he remained up to the time of his death.

In moving to Wells County in an early day he had to endure many hardships of pioneer life. No roads, only as they were blazed out through the woods—the dwelling place of the Indians and wild beasts.

He cleared up the most of two farms. While clearing up his farm he was compelled to go to Greenville, Ohio, for a greater part of his provisions, and part of the time he went into Ohio to mill. His nearest milling point, at that time, was Huntington, Ind., sometimes going down the Wabash in a canoe. A few years later a mill was built at Bluffton, and one time Father Studabaker, in company with Bro. John Markley, went to mill at the latter place in a canoe, at which time he came near being drowned. After their grinding was done they started home, and in coming out of the millrace by some mishap they were drawn out into the swift current of the river and, in spite of their utmost efforts, were carried over the dam. In going over Bro. Markley leaped out, caught the edge of the dam, and saved himself. Father Studabaker went over with the canoe and was taken under the water; but being a good swimmer and having the presence of mind, after making several efforts to swim, but being beaten back by the force of the current, he dived to the bottom, swam down the river a few rods, came to the surface, and started for the shore, and was rescued by Benjamin Nutter, who was rejoiced to clasp the hand of a friend.

He was a man of great courage. Through all the discouraging circumstances connected with his life, he never murmured or became despondent, but would always say, "Never mind; everything will be all right yet." Always cheerful through his afflictions, seldom complaining. Go into his room at any time and ask him how he felt, he always had a smile for you, accompanied with the cheerful answer, "About as usual." Even on the day of his death, up to about 8 P. M., he was cheerful and talkative.

As a neighbor he could not be excelled, as all will testify who knew him. Always accommodating, treating all alike, both rich and poor. This won for him a large number of friends, as will be seen when we consider the honorable positions of trust in which he had been placed by the citizens of Wells County. He was ever on the side of peace in his neighborhood; therefore he was a man held in the highest esteem by all who knew him; a man whom no one ever heard aught against.

He was a Christian, having united with the Six mile Christian Church in the year 1875, and adorned the noble profession he then made by an upright walk and godly conversation until death, when the Lord said, "It is enough, come up higher." His house was always the home of the ministers, where they were made to feel welcome to all that belonged to a bounteous board.

In the death of Father Studabaker the church has sustained a great loss. He was ready to do all he could to advance the cause he dearly loved by his means and counsel.

As to his belief, he was a firm believer in the doctrine of the Christian Church: that all Christian people should be united in their efforts to do good. He believed that when the spirit left this body, the Christian would be with God, which is far better.

Father Studabaker was the eldest of a family of seven children, all of whom are now dead excepting one—Hon. John Studabaker, of Bluffton—who was present at the funeral. His father having been married a second time, he also has three half-brothers and two half sisters, all of whom are living.

As to his own family he and his life companion had born unto them a family of ten children—seven sons and three daughters. His beloved wife and three dear children preceded him to the better world. After the death of his companion he lived with his only surviving daughter and her husband, Mr. and Mrs. Oliver P. Markley, to the time of his death, March 9, 1883. His age was seventy six years, one month, and two days. He has forty grandchildren and thirteen great-grandchildren.

As a husband he was kind and true; as a father affectionate to his children and always anxious about their welfare; as a grandfather very much attached to all his grandchildren. On the day of his death he asked little Lizzie, the daughter of Bro. and Sister Markley, to sing for him, and made the remark that "grandpa's little lady won't forget him."

It is pleasant to know that in grandpa's declining years he was well cared for, and now that he has left the scenes of earth we say, "Rest, grandpa, rest on."

W. D SAMUELS.

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—Dr. John Stainer, organist of St. Paul's Cathedral, London, than whom there could not be higher authority in regard to organs, organ music, etc, has shown his appreciation of American instruments by preparing an instruction book especially for the Mason & Hamlin organs. It has already been published in London, but will be immediately republished in this country by Messrs. Ditson & Co. Messrs. Mason & Hamlin have also received very recently two noteworthy compliments for their organs from London. One is in the sale of an organ to Her Majesty Queen Victoria; the other is the announcement that one of them will be used in Westminster Abbey on the 10th, 12th, and 13th of this month, with full orchestra and chorus, in the production of Gounod's "Redemption," under the direction of the organist of Westminister, Dr. Bridge. The same organs were used last week in the production of the same work by the Philharmonic Society of Brooklyn, N. Y., under the direction of Theodore Thomas, and will be similarly used next week in the production of the same work by the Cecilia Society of Philadelphia, under Mr. Thomas' direction.—*Boston Journal.*

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—The night express from Chattanooga, over the Cincinnati Southern Railroad, met with an accident one mile north of Mason City, by which sixty-two people were injured. The smoker, ladies' coach, and two sleepers went over a high embankment. The ladies' coach was burned, and the other cars wrecked beyond repair. There was no one killed, but at least two, and possibly a dozen, were fatally injured. Whether the train jumped the track or was thrown off by a broken rail is in dispute.

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—Wm. Chadowin, arrested by mistake in Standford, Kentucky, was found, before he was released to be the murderer of a Confederate surgeon in 1862, and the old indictment was accordingly redocketed, and he will be brought to trial.

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AMERICAN

INSURANCE COMPANY.

STATE OF OHIO, INSURANCE DEPARTMENT, COLUMBUS, JAN. 17th, 1883.

WHEREAS, The American Insurance Company, located at Newark, in the State of New Jersey, has filed in this office a sworn Statement, by the proper officers thereof, showing its condition and business, and has complied in all respects with the laws of this State, relating to Fire Insurance Companies incorporated by other States of the United States.

NOW, THEREFORE, In pursuance of law, I, CHARLES H. MOORE, Superintendent of Insurance of the State of Ohio, do hereby certify, that said Company is authorized to transact its appropriate business of FIRE INSURANCE in this State, in accordance with law, during the current year. The condition and business of said Company at the date of such statement (December 31st, 1882), is shown as follows:

| | |
|---|---|
| Aggregate amount of available Assets | $1,600,726 65 |
| Aggregate amount of Liabilities, (except capital), including re-insurance | 195,093 29 |
| Net Assets | 1,405,633 36 |
| Amount of actual paid up Capital | 600,000 00 |
| Surplus | 805,633 36 |
| Amount of Income for the year in cash | 309,287 51 |
| Amount of Expenditures for the year in cash | 243,656 14 |

IN WITNESS WHEREOF, I have hereunto subscribed my name, and caused the Seal of my office to be affixed, the day and year above written.

SEAL.

CHARLES H. MOORE, Sup't.

V. SCHAEFFER, Agent at Dayton, O.

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## SYMPTOMS OF WORMS.

The countenance is pale and leaden-colored, with occasional flushes of a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach; at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable.

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## CHURCH NOTICES.

The First Christian Church in Richfield, Lucas County, Ohio, will hold its 28th anniversary April 28, 1883, at 2 p m.

There will be a ministerial institute in Yellow Springs, Ohio, April 24, 1883.

The second quarterly session of the Richland Union Christian Conference will convene with the West Mill Creek Christian Church, in Richland County, Wis., on Friday evening, before the full moon in April, 1883.

The annual meeting of the Board of Trustees of the Christian Biblical Institute will be held in the institute building in Stanfordville, Dutchess Co., N. Y., on Wednesday, May 2, 1883 at 9 a m

The first quarterly meeting of the Des Moines Christian Conference for 1883 will be held with the church at Winterset, commencing on Friday evening, May 25th.

The annual session of the New England Christian Convention will be held with the Christian Church at Franklin, N. H., June —, 1883.

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